# Pſalmes of Dauid in Metre.

## Beatus vir. Pſalm. i.

How happy be the rightuous men,
s pſalme declareth playne:
d howe the wayes of wycked men,
damnable and vayne.

He man is bleſt ẏ hath not gone,
by wycked rede aſtraye:
Ne ſate in chayre of peſtylence,
walkte in ſynners wayẽ.
ut in the law of god the Lorde,
ẏ ſet hys whole delyghte:
d in that law doeth exercyſe,
ſelfe both day and nyght.
nd as the tree that planted is,
by the ryuer ſyde:

Euen ſo ſhal he bryng forth his frute,
in his due tyme and tyde.
His leafe ſhal neuer fal awaye,
but floryſhe ſtyll and ſtande:
Ech thing ſhal proſper wōderous wel
that he doth take in hande.
So ſhal not the vngodly doe,
they ſhalbe nothyng ſo:
But as the duſt, which from ẏ earth,
the wyndes dryue to and fro.
Therfore ſhal not the wycked men,
in iudgement ſtande vpryght.
Ne yet in counſel of the iuſt,
but ſhalbe voyde of myghte.
For why, the way of godly men,
vnto the lorde is knowen:
And eke the way of wycked men,
ſhal quite be ouerthrowne.

## Quare fremuerunt. Pſal.ii.

How heathen kynges dyd Chryſt
ſet he was kyng of all: (withſtāde,
And

And of the counsell that he gaue,
the kynges terrestriall.

WHy did ẏ gentiles fret ꝛ fume,
what rage was in their braine?
Whi did ẏ Jewish people muse
on matters, that were vayne?
The kynges and rulers of ẏ earth,
stode vp and dyd conuente:
Against the lord ꝛ Chryste his sonne,
which he among vs sent.
Shal we be boũd to them say they?
let al their bondes be broke.
And of their doctryne and their lawe,
let vs reiect the yoke.
But he that in the heauen dwelth,
theyr doynges wil deride:
And make them all as mockyng stocks
throughout the world so wyde.
For in his wrath the lord wil speake
to them vpon a daye,
And in his fury trouble them,
and then the lorde wil saye.

Of him was I appointed kyng,
vpon his holy hill:
To preache the people his preceptes,
and to declare hys will.
For in thys wyſe the lorde himſelfe
dyd ſay to me, I wotte:
Thou art my deare and onely ſonne,
to day I thee begotte.
All people I ſhal geue to thee,
as heyres at thy requeſt.
The endes and coaſtes of al the earth,
by thee ſhalbe poſſeſt:
Thou ſhalt them rule & gouerne all,
and breake them like a god:
As ỹ wouldeſt breake an earthen pot,
euen with an yron rod.
Now ye O kinges and rulers all,
be wyſe therfore and learnde:
By whom the matters of the worlde,
be iudged and diſcernde.
See that ye ſerue the Lorde aboue,
in tremblyng and in feare:
See that with reuerence ye reioyce,

to

to him in like manere.
See that ye kiſſe and eke embrace,
his bleſſed ſonne, I ſay:
Leſt in his wrath ye pery ſhe all,
and wander from hys way.
For whan his wrath ful ſodaynlye,
ſhall kindle in hys breſt:
Then al that put their truſt in him,
ſhall certaynly be bleſt:

Domine quid multiplicati. Pſa.iii.

The paſſion here is figured,
and how Chryſt roſe agayne:
So is the churche and faythfull men,
theyr trouble and theyr paine.

O Lord how many do encreaſe,
and trouble me ful ſore:
How mani ſai vnto mi ſoule,
god wil him ſaue nomore.
But ỹ O lorde art my defẽce
when I am hard beſtead:

My worshyp and myne honoure both,
and thou holdest vp myne head.
And with my voice vpon the Lord,
I doe both cal and crye:
And he out of his holy hill,
doth heare me by and by.
I layd me down, and quietly
I slept and rose agayne:
For why, I know assuredly,
the lord wyl me sustayne.
Ten thousand mē haue compast me,
yet am I not afrayd:
For thou art stil my lord my god,
my sauioure and myne ayde.
Thou smitest all thyne enemyes,
euen on the harde cheke bone:
And thou hast broken all the teeth,
of eche vngodly one.
Saluacion only doth belong
to thee, O Lorde abone:
Bestowe therfore vpon thy folke,
thy blessing and thy loue.

## Cum inuocarem. Pſal.iiii.

God heard the prayer of the church,
mens vanities are ſpent:
With ſacrifice of rightuouſnes,
the lord is beſt contente.

O God, ỹ art my righteouſnes,
lord heare me when I call:
Thou haſt ſet me at libertie,
when I was bond and thral.
O mortal mẽ, how lõg will ye
the glory of god deſpyſe?
Why wandre ye in vanitie,
and folowe after lyes?
Knowing that good and godly mẽ,
the lord doth take and chuſe:
And when to him I make my playnte,
he doth me not refuſe.
Sinne not, but ſtãd in awe therfore,
examyne well thyne heart:
And in thy chaumber quietely,
thou ſalt thy ſelfe conuerte.

Offer to god the ſacrifice,
of rightuouſnes I ſay:
And loke that in the liuing lord,
thou put thy truſt alwaye.
The greater ſort craue worldli goods,
and riches dor embrace:
But lord graunt vs thy countenaunce,
thy fauoure and thy grace.
Wherwyth thou ſhalt make all oure
more ioyfull & more glad: (hartes,
Then they that of thy corne and wyne
ful great encreaſe haue had.
In peace therfore lye down wyll I,
takyng my reſt and ſlepe:
For thou art he that onely doeſt,
all men in ſafetie kepe.

Verba mea auribus. Pſal. v.

The chyrch doth pray and prophecy
that god doth not regarde:
Lyers and bloudy Sciſmatikes,
but good men haue rewarde.

Ponder

POnder mi words O lord aboue
my ſtudy lord conſider:
And here mi voice mi kig mi god
to thee I make my prayer.
Lord þ ſhalt heare me calbetime
for I wyll haue reſpecte,
My prayer early in the morne,
to thee for to directe.
And onely thee I wyll beholde,
thou art the god alone:
That is not pleaſde wyth wickednes,
and il in thee is none.
And in thy ſyght there ſhal not ſtād
theſe furious fooles, O Lord:
Vayne workers of iniquitie,
of thee ſhalbe abhorde.
The lyers and the flatterers,
thou ſhalt deſtroye them than:
And thou wilt hate the bloud thirſtie,
and the deceitful man.
But I wil come into thy houſe,
truſting vpon thy grace:
And reuerently wil worſhyp thee,

towards

ſowarde thyne holy place.

Lorde leade me in thy righteouſnes
for to confounde my foes:
And ſtre the wayes, that I ſhall walke,
before my face diſcloſe.

For in their mouths ther is no trueth
their hartes foule and vayne:
Their throte an open ſepulchre,
their tonges doe gloſe and fayne.

Cõdemne thẽ and their counſels all,
let their deuiſe decaye:
Subuert thẽ in their heapes of ſynne,
for they did thee betraye.

But thoſe, ỹ put their truſt in thee,
let them be glad alwayes:
And render thankes for thy defence,
and geue thy name the prayſe.

For thou wyth fauour foloweſt,
the iuſte and righteous ſtyl:
And wyth thy grace, as with a ſhielde,
defendeſt him from ill.

Domine ne in furore. Pſal. vi.

The

## Pſalme. vi.

The troubled ſoule with ſinne oppreſt
on god for grace doth cal:
Thoughe he ſumtyme turne backe his face,
from faith it doth not fall.

LOrde in thy wrath reproue me not,
thogh I deſerue thine yre:
Ne yet correct me in thy rage,
O lord I thee deſyre.

For I am weak, therfore O lord
of mercy me forbeare:
And heale me lord, for why? thou knoweſt
my bones doe quake for feare.

My ſoule is troubled very ſore,
and vexed vehemently:
But lorde howe long wilt thou delaye
to cure my miſery?

Lord turne thee to thy wõted grace,
my ſely ſoule vp take:
Oh ſaue me, not for my deſertes,
but for thy mercyes ſake.

For why, no man among the dead,
remembreth thee one whyt:

Or who ſhall worſhip thee, O Lorde,
in the infernall pit?

So grieuous is my plaint and mone
that I waxe wondrous faynt:
And waſh my bed, wheras I couche,
wyth teares of my complaynt.

My beautie fadeth cleane awaye,
wyth anguiſhe of myne heart:
For feare of thoſe that be my foes,
and would my ſoule ſubuerte.

But now awaye from me all ye,
that worke iniquitie.
For why, the lord hath heard ỹ voice,
of my complaynt and crye.

He heard not only the requeſt,
and prayer of myne heart:
But it receaued at my hande,
and toke it in good parte.

And now my foes, that vexed me,
the Lord wyll ſoone defame:
And ſodainly confounde them all,
to their rebuke and ſhame.

Domine deus meus. Pſa.vii

## Pſalme. vii.

The churche agaynſte her foes to god
her ſufferaunce doth declare:
The wicked which wold worke diſceit,
are trapt in theyr own ſnare.

O Lord my god, I put my truſt
and confydence in thee:
Saue me frō thē yͤ me purſue,
and eke deliuer me.
Leſt lyke a Lion they deuoure,
my ſoule in pieces ſmall:
Whyles there is none to ſuccoure me,
and ryd me out of thrall.
O Lord my god if I haue done,
the thyng that is not right:
Or els if I be founde in ſynne,
or giltie in thy ſyghte:
Or haue rewarded ill for ill,
to thoſe that harmed me:
Or raſhely robde myne enemye,
wyth great extremitie:
Than let my foes purſue my ſoule,
and eke my lyfe down thruſt:

Vnto

Vnto the earth, and also laye
myne honor in the dust.
If not, stert vp lord in thy wrath,
and put my foes to payne:
Perfourme thy vengeaũce promised,
to such as me disdayne.
And that thy flocke may come to the
and know thee by this thing:
Exalt thy selfe in maiestie,
as their chefe lord and kyng.
That art reuenger of all folke,
O lord reuenge thou me:
according to my righteousnes,
and myne integritee.
Lord ceasse the hate of wycked mẽ,
and be the iust mans gide:
By whom the secretes of all heartes,
are searched and discride.
I take my helpe to come of god,
in all my grief and smarte.
That doth preserue al those, that be
of pure and perfect heart.
For god a ryght reuenger is,

and

and pacient with his power:
He threatneth ſtil, yet we prouoke
hys vengeaunce euery houre.
And if we wil not turne to hym,
the lord wyll than begynne:
His ſweord to whet, his bow to bẽd,
and ſtryke vs for our ſynne:
He wyll prepare his killing tooles,
and ſharpe hys arrowes preſt:
To ſtryke and pearce, wyth violence,
the perſecutors breſt.
For why, the wycked trauayled,
in miſchiefe men to caſt:
Conceiued ſorow, and brought forth
vngodly fraude at laſte.
And digde a caue and caſt it vp,
in hope to hurt his brother:
But he ſhall fall into the pit,
that he digde vp for other.
Thus wrong returneth to the hurte,
of hym, in whom it bred:
And al the miſchiefe, ẏ he wroughte,
ſhal fal vpon hys head.

I wyll

I wil geue thankes to god therfore,
that iudgeth rightwiſely:
And ſo my ſong ſhal prayſe the name,
of hym that is moſt hye.

Domine dominus. Pſal. viii.

Gods glory is ſo great in earth,
that babes doe it declare:
So doth the ſtate of man, to whom
all creatures ſubiecte are.

IN earth O lord how wōderful
is thy great maieſtie:
That lifteth vp thy laude and prayſe,
aboue ẏ heauēs hye.
For whi, ẏ mouths of ſucking babes
thyne honor doe diſcloſe:
Thou makeſt infauntes ouercome
thy mightie mortall foes.
And when I ſee the heauens hye,
the workes of thyne owne hande:
The Sūne, ẏ Moone, ſt al ẏ ſterres,

in

in order as they ſtande.

What thyng is mā, lord think I thā,
that thou doeſt hym remember:
Or what is mans poſteritie,
that thou doeſt it conſider:

For thou haſt made him litle leſſe,
then Aungels in degree:
And thou haſt crouned him at laſte,
wyth glory and dignitee.

Thou haſt prefarde him to be lord,
of al thy workes of wonder:
And at hys fete haſt ſet al thynges,
that he ſhould kepe them vnder.

All ſhepe and neate, and al beaſts els,
that in the feldes doe fede:
Foule of the ayre, fiſh in the ſea,
and al that therin brede.

Therfore muſt I ſay once agayne,
O god, that art our lord:
How famous is thy maieſtie,
eſtemed through the world:

Confitebor tibi. Pſa. ix.

The faythful geue great thāks to god,
for that he doth deſtroye
Their enemies all, and helpe ẏ poore,
that none doth them annoye.

O Lord, w̄ al my hearte and mynde,
I wyll geue thankes to thee:
And ſpeake of al thi wōderous works
vnſearchable of me.
I wilbe glad and much reioyce
in thee, O god moſt hie:
And make my ſonges extolle thi name,
aboue the ſtarry ſkye.
For that mi foes are driuen backe,
and turned into flighte:
They fal down flat and ar deſtroide,
by thy great force and myght.
Thou haſt reuenged al my wronge,
my griefe and all my grudge:
Thou doſte w̄ iuſtyce heare my cauſe,
moſt like a righteous iudge.
Thou doſt rebuke ẏ heathē folke,
and wicked ſo confounde,

That

That afterwarde, the memory
of them can not be founde.
The force and weapon of thy foes,
thou takeſt cleane awaye:
When cities were deſtroyed by the,
their name did eke decaye.
But euermore, in dignitie
the lorde doth rule and raigne:
And in the ſeate of equitie,
true iudgement doth mayntayne,
Wyth iuſtice he doth kepe and gide
the world and euery wight:
Wyth conſcience and with equitie,
he yeldeth folke theyr right.
He is protector of the poore,
what tyme they be oppreſt:
He is in all aduerſitie,
their refuge and their reſte.
All they that knowe thy holy name,
therfore doe truſt in thee:
For thou forſakeſt not their ſuite,
in their neceſſitee.
Sing pſalmes therfore vnto ỹ lord,

that dwelth in Sion hill:
Publiſſhe among the people playne,
hys counſels and hys wyll.
For he is myndefull of the bloud,
of thoſe that be oppreſt:
And printeth ſtil ỹ poore mans plaint
wythin his bleſſed breſt.
And though mi foes do trouble me,
thy mercy doth remayne:
Yea, from ỹ gates of death, O lord,
thou rayſeſt me agayne:
In Sion that I ſhould ſet forth,
thy prayſe wyth heart and voyce:
And that in thy ſaluacion Lorde,
my ſoule ſhould much reioyce:
Whan heathen folke fal in the pit,
that they themſelues preparde:
And in the net that they doe ſet,
theyr owne fete fynd they ſnarde.
Thus whan ye ſee the wicked man,
lye trapt in his own warke:
god ſheweth his iudgemēt which wer
for worldly men to marke. (good

The wicked and the ſynnefull men,
goe downe to hell foꝛ euer:
And al the people of the woꝛld,
that wyl not god remember.
But ſure the Loꝛde wil not foꝛgeat,
the pooꝛe mans grefe and payne:
The pacient people neuer loſe,
foꝛ helpe of god in vayne.
Than loꝛd aryſe leſt men preuayle,
that be of woꝛldly myght:
And let the heathen folke receyue,
their iudgement in thy ſyght.
Loꝛd ſtryke ſuch terꝛour, feare and dꝛeade,
into ẏ heartes of them:
That they may knowe aſſuredly,
they be but moꝛtall men.

Vt quid domine. Pſal.x.

Thys pſalme doth ſhewe the grieuous playnte
of an afflicted mynd:
And ſetteth out the wicked woꝛkes,
of perſecutoꝛs blynde.

WHat is the cauſe that ỹ, O lord,
art now ſo farre from thyne:
And kepeſt cloſe thy cõtẽaũce
frõ vs this troublous tyme:
The poore doth peryſhe by ỹ proud,
and wicked mens deſyer:
Let them be taken in their craft,
that they themſelues conſpyre.
For of the luſt of hys own heart,
thungodly man doth boaſte:
And prayſeth muche the couetous,
whom god abhorreth moſte.
Thungodly is ſo proude, that he
of god accoumpteth nought:
He wil not cal on god, to knowe
hys counſell and hys thought.
But walketh wrõg, for lord thi wais
be farre out of his ſight:
Wherfore, he runneth to reuenge
hys enemyes wyth deſpite.
And tuſhe he ſayth vnto himſelfe,
as one deuoyde of grace:
I wyl let ſlyp no tyme, quod he,

when

when malice may take place.
His mouth is ful of cursednes,
of fraude, disceite and gile:
Vnder hys tong doth sorow sit,
and trauayll all the whyle.
He lyeth hyd in secrete stretes,
to slea the innocent:
Agaynst the poore, that passe hym by,
hys cruel eyes are bent.
And lyke a lion priuely,
lyeth lurkyng in his denne:
If he may snare them in his nette,
to spoyle poore simple men.
And for the nones ful craftely,
he coucheth down, that they,
By coulour of hys humblenes,
may soone become his praye.
Tusshe, god forgetteth thys, sayth he,
therfore may I be holde:
Hys countenaunce is cast asyde,
he doth it not beholde.
Arise O lord, O god, in whom
the poore mans hope doeth rest:

Lift vp thine hand, forgeat not lord,
the poore that be oppreſt.
What blaſphemy is thys to thee,
Lord doeſt thou not abhorre it?
To heare the wycked in their heartes
ſay tuſhe, thou careſt not for it.
But thou ſeeſt al thys wyckedneſſe,
and well doeſt vnderſtande:
That frendles and poore fatherles,
are left into thy hande.
Of wycked and malicious men,
than breake the power for euer:
That they with their iniquitie,
may peryſh altogether.
For thou doſt raigne for euermore,
as lord and god alone:
But al the heathen of the earth,
ſhal periſh euery chone.
Lord harke to the poore mens plaint,
theyr prayer and requeſt:
Geue eare to ẏ, that ẏ haſt wrought,
wythin the poore mans breſt.
Reuenge the poore and fatherleſſe,

and

and helpe them to their righte:
That they may be no moze oppreſt,
wyth men of worldly myght.

## In domino confido. Pſal.xi.

Though faythfull men, ẏ truſt in god,
be here in earth oppreſt:
Yet he from heauen ſeeth their griefe,
and doth prepare them reſt.

I Truſt in god, how dare ye than,
ſay thus my ſoule vntill:
Flee hence as faſt as any foule,
and hide thee in thyne hyll.
Behold, ẏ wicked bēd their bowes,
and make their arowes preſt:
To ſhote in ſecrete, and to hurte,
the ſounde and harmeleſſe breſt.
That they may bryng al godlynes,
to ruine and decaye:
For as for iuſt and righteous men,
what can they doe or ſaye:

But hye, that in his temple is,
moſt holy and moſt hye,
And in the heauẽ hath his ſeate,
of royall maieſtye:
The poore and ſimple mans eſtate,
conſidereth in hys mynde:
And ſearcheth out ful narowly,
the maners of mankynde.
And with a cherefull countenaunce,
the righteous man doth vſe:
But in his heart he doth abhorre,
al ſuch as miſchiefe muſe.
And on the ſynners caſteth ſnares,
as thick as any rayne.
Of tempeſtes, ſtormes, and brimſtone fyers,
appointed for their payne.
Ye ſe then how a righteous God,
doth righteouſnes embrace:
And vnto trueth and equitie,
ſheweth forth his pleaſaunt face.

Saluũ me fac domine. Pſ.xii.

The wante of good men is bewaild,
yll

yll tonges are threatned ſore
Gods word is true, who ſaith he wil
the poore to ryght reſtore.

HElp lorde, for good & godly men,
doe peryſhe and decaye:
And fayth and trueth frō worldly men
is parted cleane awaye.
Whoſo doth ẽb his neighbour talke,
hys talke is al but vayne:
For euery heart bethinketh how,
to flatter, lye and fayne.
But flatteryng & deceiteful lippes,
and tonges that be ſo ſtoute:
To ſpeake proude thinges againſte ẽ
the lord wyl ſure cut out. (lorde,
Yet they ſay ſtyll, we wil preuayle,
our tonges ſhal vs extolle:
Our tonges are ours, we ought to
what lord ſhall vs cōtrolle? (ſpeake
But for the great cōplaynt and crye,
of poore and men oppreſt:
Aryſe wyl I, now ſayeth the Lorde,

and

and helpe them al to reſt.
Gods worde is lyke to ſiluer pure,
that from the earth is tryde:
And hath no leſſe then ſeuen tymes,
in fier been purifide.
Now ſince thy promes is to helpe,
Lord kepe thy promes then:
And ſaue vs from the curſednes,
of thys ill kinde of men.
For nowe the wicked world is full,
of miſchiefes manifolde:
When vanite wyth mortall men,
ſo highly is extolde.

## Vſquequo domine. Pſal.xiii.

Though god ſometyme ſeme to forget
thaffliccion of the iuſt:
At hym alone they ſeke relefe,
and in hys mercy truſte.

HOw long wilt ỹ forget me lorde,
ſhal I neuer be remembred?

How

## Pſalme.xiii.

How long wilt thou thy viſage hyde,
as though thou were offended?
In hart and mynde how lōg ſhall I,
wyth care tormented be?
How long eke ſhal my deadly foe,
thus triumphe ouer me?
Beholde me now my lord my god,
relieue me with thy breath:
Lyghten myne eyes in ſuch a wyſe,
that I ſlepe not in death.
Leſt thus myne enemye ſay to me,
beholde I doe preuayle:
Leſt they alſo that hate my ſoule,
reioyce to ſee me quayle.
But from the mercy of the Lorde,
my hope ſhall neuer ſtarte:
In whoſe reliefe and ſauing health,
ryght ioyfull is my heart.
Who delte wyth me ſo louinglye,
that I haue cauſe to ſyng:
In prayſe of his moſt holy name,
that is moſt mightie kyng.

Dixit

## Pſalme.xiiii.

## Dixit inſipiens. Pſa.xiiii.

The wycked ſay there is no god,
mans worꝛkes are all infect:
Periſh ſhall they that truſt therein,
grace ſaueth the elect.

THere is no god, as foliſh men
affirme in their madde mode:
Their ſtudy is coꝛrupt ſ vaie,
not one of them doth good.
The loꝛd beheld frō heauē high
the maners of mankynd,
And ſaw not one that ſought aboute,
hys liuing god to fynde.
Thei wēt al wide and wer coꝛrupt,
and truely there was none,
That in the woꝛld dyd any good,
I ſay there was not one.
Did they ꝯnow god oꝛ woꝛſhip him,
that were ſo ſwiftly lead:
My people to deuoure and ſpoyle,
and eate them vp lyke bꝛeadꝛ

But

But they ſhal fele a fearefull tyme,
when god ſhal ſaye to them:
Standyng among the company,
of good and righteous mē.
Ye mockt the counſell of the poore,
on god when they dyd call:
But they dyd put their truſt in god,
and he did helpe them all.
But who ſhal geue thy people health
and when wylt thou fulfyll
The promyſe made to Iſrael,
from out of Sion hyll:
And turne their thrall to libertye,
in bonde that long are lad:
That Jacob may therin reioyce,
and Iſrael maye be glad.

Domine quis habitabit. pſa.xv.

To thoſe, that leade a godly lyfe,
the lord doth promyſe reſt:
The fruites of their vnfayned fayth,
are lyuely here expreſt.

O Lorde

LOrd within thy tabernacle,
who ſhal inhabite ſtyll:
Or who̅ wilt ỹ receiue to reſt
in thy moſt holy hyll:

The man whoſe lyfe is vncorrupte,
whoſe workes are iuſt and ſtreighte:
Whoſe hart doth ſpeake ỹ very trueth,
whoſe tong doth no diſceite.

Nor to his neighbour doth none il,
in body, goodes or name:
Ne ſeketh not to bryng hys frend,
to take rebuke and ſhame.

That in his hart regardeth not,
malicious wycked men,
But thoſe that loue and feare the lord,
he maketh much of them.

Hys othe and all hys promyſes,
that kepeth faythfully:
Although he make his couenaunte ſo,
that he doth loſe therby.

That putteth not to vſury,
hys monye and hys coyne:
Ne for to hurte the innocent,

doeth

doth bribe or els purloyne.
Whoſo doth al thing as ye ſee,
that here is to be done:
Shal neuer peryſhe in thys world,
nor in the worlde to come.

Conſerua me domine. pſal.xvi.

We nede no bloudy ſacrifice,
Chryſt once for al was ſlayne:
And roſe agayne from death and hell,
they could hym not retayne.

LOrd kepe me for I truſt in thee,
and doe confeſſe in dede:
Thou art mi god, ſt of my good,
O lord, thou haſt no nede.
I geue my goodnes to the ſainctes,
that in the worlde doe dwell:
And namely to the faythfull flocke,
in vertue that excell.
As for their bloudy ſacrifice,

and offerynges of that kynde:
I wyl haue none, nor yet their name,
for to be had in mynde.
For why, the lord the porcyon is,
of myne inheritaunce:
And he it is, that wyl restore,
to me my lot and chaunce.
The place, wherin my lot did fall,
in beautie did excell:
Mine heritage, assignde to me,
doth please me wonderous well.
I thanke the lord that counseld me,
to vnderstande the rygh̄t:
By whose aduise I seke remorse,
of conscience in the nigh̄t.
I set the lord before mine iyes,
and trust hym ouer all:
And he doth stand on my rygh̄t hãde,
lest I might happly fall.
Wherfore my heart is very glad,
my glory much increast:
That at the last I shalbe sure,
my flesh in hope shal rest.

Thou

Thou wilt not leaue my soule in hel
for lord thou louest me:
Nor yet wylt geue thyne holy one,
corrupcion for to see.
But rather to the path of lyfe,
wylt gladly me restore:
For at thy ryght hande is my ioye,
and shalbe euermore.

Exaudi domine. psa.xvii.

Gods church mans doctrine doeth
hys word alone to trust: (despyse,
The worldly wishe none other welth,
but here to lyue at lust.

O Lord, heare out my right re=
attēd whē I cōplaie: (quest,
And heare my praier, ẏ I put
& lyppes ẏ do not faie. (forth
And let the iudgement of my cause,
procede alway from thee:
For thou doest ponder and perceyue,

what thyng is equitee.

Searche out and trye me in ẏ night,
and thou ſhalt nothyng fynde:
That I haue ſpoken wyth my tong,
that was not in my mynde.

But from the worꝛkes of wicked mẽ,
and pathes peruerſe and ill:
Foꝛ loue of thy moſt holy woꝛd,
I haue refrayned ſtyll.

Than in thi pathes, that be moſt pure
loꝛd thou mayeſt me pꝛeſerue:
That from the way, wherin I walke,
my ſteppes may neuer ſwerue.

Foꝛ I doe call to thee, O loꝛd,
foꝛ ſuccour and foꝛ ayde:
Thã heare my pꝛayer and way righte
the woꝛdes, that I haue ſaid. (well

Be good to thoſe that truſt in thee,
and in thy fayth doe ſtande:
But pitie not thoſe that reſiſt,
the power of thy ryght hande.

And kepe me loꝛd, as thou wouldeſt
the apple of thyne iye: (kepe

And vnder couert of thy wynges,
defende me ſecretly.
From wycked men that trouble me,
and dayly me annoye:
And from my foes that goe about,
my ſoule for to deſtroye.
Which wallow in their worldliwelth
ſo ful and eke ſo fat.
That in their pride they do not ſpare,
to ſpeake they care not what.
Thei lie in waite where I ſhold paſſe,
wyth crafte me to confounde.
And muſing miſchief in their minds,
they caſt theyr eyes to grounde.
Much lyke a lyon gredely,
that would hys pray embrace.
Or lurking lyke a lyons whelpe,
wythin ſome ſecrete place.
Vp lord and ouerturne theſe folke,
diſperſe them lyke a god.
Redeme my ſoule from wycked men,
whych are thy ſweord and rod.
I meane from worldly mē, to whom

all worldly goodes are ryfe:
That haue no hope nor part of ioye,
but in thys present lyfe.
But of thy store for to be fylde,
with pleasures to theyr mynde:
And to haue children, vnto whom
they maye leaue all behynde.
But I shall come before thy face,
both innocent and cleare:
And al my ioye shalbe, when thou
in glory shalt appeare.

## Celi enarrant. psa.xix.

All creatures set gods glory furth,
his worde and law doth fyll:
The world throughout as honei swete
conuertyng soules from yll.

The heauens and the fitmamente,
doe wonderously declare:
The glory of god omnipotent,
hys workes, and what they are.

Eche

Eche day declareth by his course,
another day to come:
And by the night we knowe likewise,
a nightly course to runne.
There is no language, tong or speche,
where their sounde is not heard:
In all the earth, and coastes therof,
theyr knowledge is conferd.

In them the lord made royally,
a settle for the sunne:
Where, lyke a Giant ioyfully,
he myght his iourney runne.

And al the skye, from ende to ende,
he compast rounde about:
No man can hide him from his heate,
but he wyl fynde him out.

So perfect is the law of god,
hys testimonie sure:
Conuertyng soules, and maketh wyse
the simple and obscure.

Just is the iudgement of the lorde,
and gladdeth heart and minde:
Pure his precept and geueth light,

to iyes that be full blynde.
The feare of god is very cleane,
and doth endure for euer.
The iudgementes of the lord are true,
and righteous altogether.
And more to be embraſt of thee,
then fyned golde I ſaye.
The hony, and the hony combe,
are not ſo ſwete as they.
By thē be al thy ſeruauntes taught,
to haue thee in regarde.
And in perfourmaunce of theſame,
there ſhalbe great rewarde.
But lorde, what earthly man doeth
how oft he doth offende? (knowe
Thā cleanſe my ſoule frō ſecret ſinne,
my lyfe that I maye mende.
And kepe me, that preſumpteous
preuayle not ouer me. (ſinnes,
And than ſhall I be innocent,
and great offences flee.
Accept my mouth and eke my heart,
my wordes and thoughtes eche one.

For

For my redemer and my ſtrength,
O lord, thou arte alone.

Exaudiat te deus. pſa.xx.

As god preſerued Chriſt his ſonne,
in trouble and in thrall.
So, when we cal vpon the Lord,
he wil preſerue vs all.

IN trouble and aduerſitie,
the lord wil heare thee ſtyll:
The maieſtye of Jacobs God,
wyll thee defende from yll.
And ſende thee, frō his holy place,
hys helpe at euery nede.
And ſo in Sion ſtablyſhe thee,
and make thee ſtrong in dede:
Remembring wel the ſacrifice,
that thou to hym haſt done.
And doth receiue ryght thankfully,
thyne offerynges euerychone.
Accordyng to thy hartes deſier,

the lord wil geue to thee:
And al thy counſell and deuiſe,
ful well perfourme wyl he.
In thy ſaluacion we reioyce,
and magnifie the Lord:
That thy peticions and requeſt,
preſerued with his worde.
The lord wil his annoynted ſaue,
I knowe wel, by his grace:
And ſend him health frō his right hād
out of his holy place.
In charets ſome put confydence,
and ſome in horſes truſt:
But we remember god our lord,
that kepeth promyſe iuſte.
They fall down flat, but we do riſe,
and ſtande vp ſtedfaſtly:
Now ſaue and helpe vs lord ſ kynge,
on thee when we doe crye.

Domine in virtute. pſa.xxi.

Chryſts kingdō here he doth deſcribe,
wyth

wyth hys eternall power:
All that ryſe vp, hym to reſyſt,
hys ryght hande ſhal deuoure,

O Lord, how ioyfull is the king,
in thy ſtrēgth and thy power:
How vehemently doeth he re
in thee his ſauiour: (ioyce,
For thou haſt geuen vnto hym,
hys godly hartes deſyer:
To hym haſt thou nothing denied,
of that he did require,
Thou doeſt preuente hym wyth thy
and bleſſynges manifolde: (giftes,
And thou haſt ſet vpon hys head,
a crown of perfite golde.
And when he aſked lyfe of thee,
therof thou madeſt hym ſure:
To haue long life, yea ſuch a lyfe,
as euer ſhould endure.
Great is his glory by thy helpe,
thy benefyte and ayde:
Great worſhip, and great honor both,
thou haſt vpon hym layd.

Thou

Thou wilt geue him felicitie,
that neuer shall decaye.
And w thy chearefull countenaunce,
wylt comfort hym alwaye.
For why, ỹ king doth strongly trust,
in god for to preuayle.
Therfore hys goodnes, & his grace,
wyl not that he shall quayle.
But let thine enemyes fele thi force,
and those that thee wythstand.
Finde out thy foes, and let them fele
the power of thy ryght hande.
And lyke an ouen burne them lorde,
in fyrye flame and fume.
Thyne anger wyll destroy them all,
and fyre wyl them consume.
And thou wilt roote, out of ỹ earth,
their fruite that should encrease.
And from the noumber of thy folke,
their sede shal ende and cease.
For why, much mischief did thei muse
agaynst thy holy name.
Yet did thei faile and had no power,

for

for to perfourme the ſame.
Therfore ſhalt thou right valeauntly
put them to flyght and chaſe.
And charge thy bowestrynges redily,
agaynſt thyne enemyes face.
Be thou exalted lord therfore,
in thy ſtrength euery houre.
So ſhal we ſyng ryght ſolemnely,
prayſing thy mighte and power.

T. S.

## Dominus regit me. pſal. xxiii.

Becauſe the Prophete had prouen the great mercyes of God at dyuerſe times, and in ſondry maners: he gathereth a certayne aſſuraunce, fullye perſuadyng himſelfe, that god wyll continewe the very ſame goodnes towarde hym for euer.

The lord is only my ſuppoꝛt,
and he that doth me fede.

howe

how can I then lacke any thyng,
whereof I ſtande in neder?

He doth me foulde in cottes moſte
the tender graſſe faſt by: (ſafe,
and after dryueth me to the ſtreames,
whych runne moſt pleaſantly.

And when I fele my ſelfe nere loſt,
then doth he me home take:
conductyng me in his right pathes,
euen for hys own names ſake.

And though I were euen at deathes
yet would I feare none il: (doore,
for wyth thy rod and ſhepherds croke
I am coumforted ſtil.

Thou haſt my table richely deckt,
in deſpite of my foe:
thou haſt my heade & baume refreſht,
my cup doth ouer flooe.

And fynally, whyle breath doth laſte
thy grace ſhal me defende:
and in the houſe of god wyl I
my lyfe for euer ſpende.

## Pſalme. xxv.

### Ad te domine leuaui. pſal. xxv.

For ayde againſt her enemyes,
the faythful churche doth praye:
For pacyence in aduerſitie,
and for the perfect waye.

I Lift myne heart to thee,
my god and gide moſt iuſt:
Now ſuffer me to take no ſhame,
for in thee doe I truſt.
Let not my foes reioyce,
nor make aſcorne of me:
And let them not be ouerthrowne,
that put their truſt in thee.
Confounded are al ſuche,
whoſe doinges are but vayne:
O lord, therfore thy pathes and waies
declare vnto me playne.
Direct me in thy ſtrength,
and teache me, I thee pray:
Thou art my god and ſauiour,
that helpeſt me euery daye.

Thy

Thy mercyes manifolde,
I pray thee lord, remember.
And eke thy pietie plentiful,
that doth endure for euer.
Remember not the faultes,
and frailtie of my youth.
Remember not, how ignoraunt
I haue been of thy trueth.
Nor after my deſertes,
let me thy mercy fynde.
But of thyne owne benignitie,
lord haue me in thy mynde.
His mercy is full ſwete,
hys trueth the perfect waye.
Therfore the lorde wyll geue a lawe,
to them that goe aſtraye.
For al the wayes of god
are trueth, and mercye both.
To them that ſeke hys teſtamente,
the wytnes of hys troth.
Now for thy holy name,
O lord, I thee intreate.
To graunt me pardon for my ſynne,

for

for it is wonderous great.
Whoſo doth feare the lorde,
the lord doth hym direct.
To leade hys lyfe in ſuch a way,
as he doth beſt accept.
Hys ſoule ſhal euermore,
in goodnes dwell and ſtande.
Hys ſede and hys poſteritie,
inherite ſhal the lande.
To thoſe that feare the lord,
he is a firmamente.
And vnto them he doth declare,
hys wyll and teſtament.
My eares and eke my harte,
to hym I wyl aduaunce.
That pluckt my fete out of the ſnare,
of wilful ignoraunce.
Wyth mercy me beholde,
to thee I make my mone.
For I am poore and ſolitary,
comfortleſſe alone.
The troubles of myne heart,
are multiplied in dede.

Bring me out of this miſery,
neceſſitie and nede.
Beholde my pouertye,
mine anguiſhe and my payne:
Remit my ſynne and mine offence,
and make me cleane agayne.
O lord beholde my foes,
how they doe ſtyl encreaſe:
Purſuing me wyth deadly hate,
that faine would liue in peace.
Preſerue and kepe my ſoule,
and eke deliuer me:
And let me not be ouerthrowne,
becauſe I truſt in thee.
The iuſt and innocent,
by me doe ſticke and ſtande:
Becauſe I loke for to receiue,
my ſuccour at thy hande.
Delyuer Lord thy folke,
that be of thy beliefe:
Deliuer Lord thyne Iſrael,
from all hys payne and grefe.

Ad te

## Pſalme.xxviii.

Ad te domine clamabo. Pſa. xxviii

This pſalme ſetteth out ỹ phariſeis, with flattering heartes vncleane: And ſhewth how god is al our ſtrēgth by Chryſt our onely meane.

O Lord I cal to thee for helpe,
and if thou me forſake:
I ſhalbe likened vnto them,
that fal into the lake.

The voice of thy ſuppliaunt heare,
that vnto thee doth crye:
When I lift vp my heart and hands,
vnto thy heauens hye.

Repute not me among the ſorte,
of wycked and peruert:
That ſpeake right faire vnto their frē:
and thinke ful ill in heart. (des,

According to their handy worke,
as they deſerue in dede:
And after their inuencions,
let them receiue their mede.

They not regarde the works of god,
hys lawe ne yet hys loze:
Therfoze wil he their workes & them,
destroye foz euermoze.

To render thankes vnto ỹ Lozde,
how great a cause haue I:
My voyce, my prayer, & my cõplaint,
that heard so wyllyngly.

He is my shielde and foztitude,
my buckler in distresse.
My hope, my helpe, my hartes relief,
my song shall hym confesse.

He is our strength and our defence,
our enemyes to resist.
The health and the saluacion,
of hys elect by Chzyst.

Thy people and thyne heritage,
thy blessed wozde pzeserue.
Extolle thy flocke with faithful fode,
that they may neuer swerue.

Afferte domino. psal.xxix.

## Psalme .xxix.

Als Dauid did the temple decke,
wyth earthly sacrifice.
So Chrystes church w̄ spiritual gifts
ye must adorne lyke wyse.

Geue to the lord ye potentates,
and prynces of the world.
Ye rammes, ẏ gide ẏ chriſtē flocke,
geue laude vnto the lord.
Geue glory to hys holy name,
and honor hym alone.
Worshyp him in his maiestie,
wythin hys holy throne.
Hys voyce doth rule the waters al,
euen as hymselfe doth please.
He doth prepare the thūder clappes,
and gouerneth all the seas.
Of vertue is the voice of god,
and wonderous excellente.
Of ful great purpose and effecte,
and much magnificent.
His voice doth breake in Libanus,
the Cedre trees full long.

Which for their highnes are compard
to mightie men and strong.
Whom god wil strike wt fearefulnes,
and make them al as mylde:
As calues that come to sacrifice,
or vnicorns ful wilde.
His voice deuideth flāmes of fyer,
and shaketh the wyldernes:
He maketh the desert quake for feare,
that called is Cades.
His voice doth make the wild harts
and maketh the couert plaine: (tame,
And in his temple euery man,
his glory doth proclaime.
He staied the rage of Noes flud,
and stopped the red see:
And kepeth his seate, as lord and king
in his eternitee.
The lord doeth geue his people po-
in vertue to increase: (wer,
The lord doth blesse his people eke,
with euerlastyng peace.

Exaltabo.

T. S.

## Psalme.xxx.

Exaltabo te domine. psal.xxx.

The churche, that goſtly Iſrael,
Her lord and god doth prayſe:
Which from the dread of death & hell,
Doth her defende alwayes.

ALl laude & prayſe w harte and voice,
O lord, I geue to thee:
Which wilt not ſee my foes reioyce,
Nor triumph ouer me.
O lord my god to the I cryde,
In all my payne and griefe:
Thou gaueſt an eare & didſt prouyde,
To eaſe me wyth reliefe.
Of thy good wil yͭ haſt calde backe,
My ſoule from hel to ſaue:
Thou doſt relieue, whē ſtrēgth doeth lacke
To kepe me from yͤ graue.
Sing praiſe ye ſaintes, yͤ proue and ſe
The goodnes of the lorde:
In memory of hys maieſtye,
Reioyce wyth one accorde.

For why, his anger but a ſpace
Doeth laſt, and ſlake agayne.
But in his fauoure and his grace,
Alway doth lyfe remayne.
Though gripes of griefe ſt pãges full
Shal lodge wyth vs all nyght. (ſore
The lorde to ioye ſhal vs reſtore,
Before the day be lyght.
When I enioyed the world at wyll,
Thus would I boaſt and ſaye.
Tuſh, I am ſure to fele none il,
Thys wealth ſhal not decaye.
For thou O lord of thy good grace,
Hadeſt ſent me ſtrength and ayde.
But when ỹ turned ſt away thi face,
My mynde was ſore diſmayed.
Wherfore, agayne yet dyd I crye
To thee, O lord of myghte.
My god wyth plaintes I did applye,
And prayde both day and nyght.
What gayne is in my bloud ſayd I,
If death deſtroye my dayes?
Doth duſt declare thy maieſtie,

Or yet thy trueth doeth prayse:
Wherfore my god, some pitie take,
O Lord I thee desyer:
Doe not thys symple soule forsake,
Of helpe I thee require.
Than didst thou turne my grief & wo,
Vnto a chereful voyce.
The mourning weede ỹ tokest me fro,
And madest me to reioyce.
Wherfore my soule, vnceassantly,
Shall syng vnto thy prayse.
My lorde my god, to the wyll I,
Geue laude and thankes alwayes.

I. H.

Beati quorum. Psal. xxxii.

God promyseth saluacion,
to the repentaunt heart.
Of his mere mercy and his grace,
not for the mans desert.

The

THe mā is blest, whose wickednes
the lord hath cleane remitted:
And he whose sine & wretchednes
is hid also and couered.
And blest is he, to whom the lorde
imputeth not his synne:
Which in his heart hath hid no gyle,
nor fraude is founde therin.
For whyles I kept close my sinne,
in silence and constraynt:
My bones did waste, and weare awai,
wyth daily mone and playnt.
For night & day, thy hande on me
so greuous was and smerte:
That al my bloud and humours moist
to drines dyd conuerte.
But when I had confest my faultes
and shroue me in thy sight:
My selfe accusing of my synne,
thou didst forgeue me quite.
Let euery good man pray therfore,
and thanke the lord in time:
And thā y floudes of euill thoughtes,

ſhal haue no power of hym.
Whan trouble and aduerſitie,
doe compaſſe me about:
Thou art my refuge and my ioye,
and thou doſt ryd me out.
I ſhal inſtruct thee, ſayth the Lord,
how thou ſhalt walke and ſerue:
And bende mine iyes vpō thy waies,
and ſo ſhal thee preſerue.
Be not therfore ſo ignoraunt,
as is the aſſe and mule:
Whoſe mouth without a raine or bitte
ye can not gide or rule.
For many be the miſeries,
that wycked men ſuſtayne:
Yet vnto them, that truſt in god,
hys goodnes doth remayne.
Be mery therfore in the lord,
ye iuſt lyft vp your voice:
And ye of pure and perfect heart,
be glad and eke reioyce.

T. S.

Exultate iuſti. pſal. xxxiii.

To

To prayse ye lord wt ioye they ought,
whych are accept through fayth.
God by his woorde eche thinge hath
All mans defense decaith. (wrought,

YE righteous, in the lorde reioyce,
It is a semely syght.
That vpryght mē wt thākful voice
Should prayse the god of myght.
Prayse ye the Lord wt harpe & songe,
In Psalmes and pleasaunt thynges.
Wyth lute and instrument among,
That soundeth of ten strynges.
Syng to the lord a song most newe,
Wyth courage geue hym prayse.
For why, his worde is euer true,
Hys workes and al hys wayes.
To iudgement, equitie and ryght,
He hath a great good wyll.
And wyth hys giftes he doth delyght
The earth throughout to fyll.
For by the worde of god alone,
The heauens al were wrought.

Their

Their hoſtes and powers euerychone
Hys breath to paſſe hath brought̃e.
The waters great gathered hath he,
On heapes wythin the ſtore.
And bid them in the depth to be,
As is an house of ſtore.
All men on earth, both leaſt & moſte,
Feare ye the Lord hys lawe.
Ye, that inhabite in eche coſte,
Dread hym and ſtande in awe.
What he cōmaunded, wrought it was
At once wyth preſent ſpede.
What he doth wil is brought to paſſe
Wyth full effect in dede.
The counſels of the nacions rude,
The lord doth dryue to nought.
He doth defeate the multitude,
Of theyr deuyce and thought,
But hys decrees continue ſtyll,
They neuer ſlake or ſwage.
The mocions of his mynde and wyll,
Take place in euery age.
O bleſt are they, to whom the Lorde
A God

A god and gide is knowne:
Whom he doth choſe of mere accorde,
To take them as hys own.
The Lord from heauen caſt his ſighte
On men, mortal by birth:
Conſidering, from his ſeate of might,
The dwellers on the earth.
The lord, I ſai, whoſe hand hath wrot
Mans hart & doth it frame: (ughte
For he alone doth know the thoughte,
And worckyng of the ſame.
A king, that truſteth in his hoſte,
Shal nought preuayle at length:
The man, þ of his might doth boſt,
Shal fal for al his ſtrength.
The heapes of horſemē eke ſhal faile,
Their ſturdy ſtedes ſhal ſterue:
The ſtrēgth of horſe ſha[illegible]not preuaile,
The rider to preſerue.
But loe, the eyes of god entende,
And watch to ayde the iuſt.
Wyth ſuch as feare him & offende,
And on hys goodnes truſt.

That

That he of death, and all diſtreſſe,
May ſet their ſoules from dreade:
And, if that dearth the lande oppreſſe,
In hunger them to fede.
Wherfore, our ſoule doth ſtyl depend
On god, our ſtrength and ſtaye.
He is the ſhielde vs to defende,
And driue al dartes awaye.
Our ſoule in god hath ioye and game,
Reioyſyng in his myght:
For why, in his moſt holy name,
We hope and much delyght.
Therfore let thy goodnes, O Lorde,
Styll preſent wyth vs be.
As we alwayes, wyth one accorde,
Doe only truſt in thee.

I. H.

Benedicam dominum. pſa.xxxiiii.

The Prophet Dauid prayſeth God,
warning vs to forbeare.
From euil, and exhorteth vs,
to lyue in godly feare.

I wyll

I Wyl geue laude, and honor both,
vnto the lord alwayes.
And eke my mouth for euermore,
shal speake vnto hys prayse.
I doe delight to laude the lorde,
in soule and eke in voyce.
That symple men, that suffer payne,
may heare and so reioyce.
Therfore see that ye magnifie,
wyth me, the lyuing Lorde.
And let vs now exalt hys name,
together wyth one accorde.
For I my selfe besought the Lorde,
he aunswered me agayne.
And me deliuered incontinente,
from all my feare and payne.
Whoso they be that hym beholde,
and shew hym their vnrest.
He dasheth not their countenaunce,
but graunteth their request.
Whoso in their afflictions
vnto the Lord doth call.
He heareth their suite without delay,

and

and ridth them out of thrall:
The Aungel of the lord doth pitche,
his tentes in euery place:
To ſaue al ſuch as feare the lord,
that nothyng them deface.
See and conſider wel therefore,
that god is good and iuſt:
And they be bleſt that put in hym,
theyr onely fayth and truſt.
Feare ye the lord his holy ones,
aboue al earthly thyng:
For they that feare the liuing lorde,
are ſure to lacke nothyng.
The mightie and the riche ſhal wãte,
yea, thyrſt and hunger much:
But as for them that feare the Lorde,
no lacke ſhalbe to ſuch.
Come nere therfore my childrẽ dere,
and to my worde geue eare:
I ſhal you teache the perfect way,
how you the lord ſhould feare.
Whoſo would leade a bleſſed lyfe,
muſt earneſtly deuyſe:

His tong and lippes from al diſceite,
to kepe in any wyſe.
And turne his face from doing ill,
and doe the godly dede:
Enquire for peace and quietnes.
and folowe her wyth ſpede.
For why, the iyes of god aboue,
vpon the iuſt are bent:
His eares likewyſe are geuen muche,
to heare the innocent.
The lord doth frowne and bend hys (browes
vpon the wicked traine:
And cutteth away the memory,
that ſhould of them remayne.
But whan the iuſt doe call and crye,
the lord doeth heare them ſo:
That out of payne and miſery,
forthwyth he letteth them goe.
The Lorde is kynde and mercyfull,
to ſuch as be contrite:
He ſaueth alſo the ſorowfull,
the meke and poore in ſprite.
And many be the miſeries,

that

that righteous men doe ſuffer:
But out of al aduerſities,
the lord doth them delyuer.
The lord doth ſo preſerue and kepe,
the bones of hys alwaye:
That not ſo much, as one of them,
doeth peryſhe or decaye.
The wicked die ful wretchedly,
they ſeke none other boote.
And thoſe, that hate the righteous mē,
are pluckt vp by the roote.
But they that ſerue the liuing lord,
the lord doth ſaue them ſounde:
And who that put their truſt in hym,
nothyng ſhall them confounde.

Beatus qui intelligit. pſal. xli.

The lord wyll helpe that man agayne,
that helpeth poore and weake:
The paſſion here is figured,
and reſurreccion eke.

## Pſalme.xli.

THe man is bleſt, ỹ carefull is,
the nedy to conſyder:
For in the ſeaſon perylous,
the lord wyl him deliuer.
The lord wil make him ſafe & happy in ỹ lande: (ſounde,
And he wyl not deliuer him,
into his ennies hande.
And in his bed when he lyeth ſycke,
the lord wyl hym reſtore:
And ỹ, O lord, wilt turne to healthy,
hys ſicknes and hys ſore.
And in my ſickenes thus ſaye I,
haue mercy lorde on me:
And heale my ſoule, which is ful woe,
that I offended thee.
Mine ennies gaue me il report,
and thus of me they ſay:
When ſhal he dye, that al hys name,
may vaniſh quite away?
And wheras they goe in and out,
for to behold and ſee:
Thei muſe muche miſchiefe in their (hartes,

what ſo their ſayinges be.

Mine enmyes runne againſt me ſtil
together on a throng:
To take a counſayll and conſpyre,
how they may doe me wrong.

Agreing on a wycked worde,
and doe determine plaine:
Be he deſtroyde wyth death ſay thei,
he ſhal not ryſe agayne.

The man eke, that I truſted moſte,
with me did vſe diſceit:
Whych eate with me ỹ bread of lyfe,
the ſame for me layd wayte.

Haue mercy lord on me therfore,
and let me be preſerued:
That I may render vnto them,
the thynges they haue deſerued.

By this I knowe aſſuredly,
to be beloued of thee:
When ỹ myne enemyes haue no cauſe,
to triumph ouer me.

Becauſe that I am innocente,
lord ſtrengthe me I thee pray:

And in thy preſence point my place,
where I ſhal dwell for aye.
The lord the god of Iſrael,
be prayſed now therfore:
Whyche hath been euerlaſtingly,
and ſhalbe euermore.

T. S.

Quemadmodũ deſiderat. pſa.xlii.

The faythfull ſoule, afflicted here,
Doth ſigh, complayne and crye:
Vnto the lord for to drawe nere,
Whom wycked men defie.

LYke as ỹ hart doth breath ſt braye,
The welſprynges to obtayne:
So doth my ſoule deſyre alwaye,
Wyth thee, lord, to remayne.
My ſoule doth thirſt, and wold drawe neare
The liuing god of myght:
O when ſhal I come and appeare,
In preſence of hys ſighte?
The teares al times are my repaſte,

Whyche

Which from myne eyes doe ſlide.
When wicked men cry out ſo faſt,
Where now is god thy gide?
For comfort this I cal to minde,
And ſtretch my ſtrēgth abrod.
That with the holy I ſhal fynde,
Healthy in the houſe of God.
Enioying, with a ioyfull voyce,
There ful quiet and reſt.
As with a ſort that doe reioyce,
And celebrate a feaſt.
My ſoule why art thou ſad and ſoure,
Why troubleſt me ſo ſore?
Truſt in ẏ lord & praiſe his power,
That doth thy healthy reſtore.
When that my ſoule in me, O Lord,
Doth fainte: I thinke vpon
The lande of Jordan, and recorde,
The litle hill Hermon.
One griefe another in doth call,
As cloudes burſt out their voyce.
The floudes of euils, that doe fall,
Runne ouer me with noyſe.

But yet the lord, of his goodnes,
Doth helpe at al aſſayes:
Wherfore ech night I wil not ceaſſe,
The liuing god to prayſe.
I am perſwaded thus to ſay,
To hym wyth pure pretence:
O Lord, thou art my gide and ſtaye,
My rocke and my defence.
Why doe I then in penſifenes,
Hanging the head, thus walke:
While ꝑ myne enemyes me oppreſſe,
And vexe me wyth their talke:
For why, they pearſe mine inwarde parts
With pāges to be abhord:
Whē thei cry out ẅ ſtubburne hertes,
Where is thy god thy Lorde:
So ſone whi doſt thou fait ſt quayle,
My ſoule with paynes oppreſt:
Wyth thoughtes whi doeſt thy ſelfe aſſaile
So fore within mi breſt:
Truſt in the lord thy god alwayes,
And thou the tyme ſhalt ſe: praiſe,
To geue hym thankes wyth laude and

For

For health reſtorde to thee.

I. H.

## Judica me. pſa.xliii.

The woeful mynde, whom wycked
would wt their ill infect: (men,
Doth cal to god for light and trueth,
his ſteppes for to direct.

IVdge and defende my cauſe O
from thoſe that euil be: (lord,
From wicked and deceitful mē,
O lord delyuer me.

For of my ſtrēgth thou art the god,
why putteſt me thee fro?
And why walke I ſo heuily,
oppreſſed wyth my foe?

Send out thy light ſt eke thy trueth,
and leade me with thy grace:
Bryng me into thy holy hill,
and to thy dwellyng place.

That I may to the alter goe,

of

of god my ioye and chere.
And on my harpe geue thākes to the,
O god, my God moſt dere.
Why art ꝑ than ſo ſadde my ſoule,
thus troubled and afrayde?
Stil truſt in god, for yet wyll I,
geue thankes to him for ayde.

## Deus auribus. pſal.xliiii.

Gods people ſhew how wonderſly,
he holpe their fathers olde.
And much lament, that now, from thē,
hys hande he doth wyth holde.

OVr eares haue heard our fathers
and reuerently recorde. (tell,
The wonderous worꝛkes, that ꝑ haſte
in alder time, O lorꝺ. (doen,
How ꝑ didſt wede ꝯ gentiles oute,
and ſtroyed them with ſtrong hande.
Planting our fathers in their place,
and gaueſt to them their lande.

## Pſalme. xliiii.

It was not, lord, our fathers ſweord,
that purchaſt them that place.
It was thi hand, thine arme, thi light,
thy countenaunce and grace.
Thou art the king our god, that holpe
Jacob in ſondry wyſe.
Led ẅ thy power we threwe downe
as did agaynſt vs riſe. (ſuch,
We truſted not in bowe ne ſweord,
they could not ſaue vs ſounde.
Thou keptſt vs frō our enmyes rage,
thou didſt our foes confounde.
And ſtyll we boaſt of thee our god,
and prayſe thy holy name.
Yet now thou goeſt not ẅ our hoſte,
but leaueſt vs to ſhame.
Wherby we flee before our foes,
and ſo be ouertrode.
Yea killed of heathen folke like ſhepe,
and ſcattered all abrode.
Thy people thou haſt ſold like ſlaues
in open market ſteede.
For no rewarde, as though thei were,

of

of none accoumpt in dede,
And to our neighbours ỹ haſt made,
of vs a laughing ſtocke:
And thoſe, that roũde about vs dwell,
at vs doe grinne and mocke.
The gẽtils talke, ỹ people ſcorne,
we be aſhamed to ſee:
How ful of ſlaunder and repꝛoche,
our wycked enmies be.
Foꝛ al thys we foꝛgot not the,
noꝛ yet thy couenaunt bꝛake:
We turne not backe our harts frõ the,
noꝛ yet thy pathes foꝛſake.
Yet thou haſt trode vs down to duſt,
where dennes of dꝛagons be:
And couered vs with deadly darke,
and great aduerſitee.
And if we had foꝛgot thy name,
and helpe of ydols ſought:
Than hadſt thou cauſe vs to coꝛrect,
but loꝛd thou knoweſt our thoughte.
And how that foꝛ thy ſake, O loꝛde,
we be toꝛmented thus:

As

As ſhepe were to the ſhambles ſente,
right ſo they deale wyth vs.
Vp lord, why ſlepeſt thour awake,
and leaue vs not for all:
Why hydeſt thou thy countenaunce,
and doeſt forgeat our thrall:
For down to duſt our ſoule is brought
our wombe to earth doth take:
Aryſe, helpe and deliuer vs,
Lord, for thy mercyes ſake.

Audite hec gentes. pſa.xlix.

Though riche men do oppreſſe ỹ poꝛe,
diſcourage not therfoꝛe.
Foꝛ vaynly truſting in their goodes,
they periſhe euermoꝛe.

ALL people hearken and geue eare,
to that that I ſhal tel:
Both high ſt low, both riche and poꝛe,
that in the world doe dwell.
Foꝛ why mi mouth ſhal make diſcourſe
of

of many thynges right wyſe.
In vnderſtanding ſhal my heart,
his ſtudy exercyſe.
I wil encline mine eare, to knowe
the parable ſo darke.
And open al my doubtful ſpeche,
in Metre on my harpe.
The wicked dayes and euil tyme,
why ſhould I feare and doubt.
When the oppreſſours miſchieuous,
doe compaſſe me about?
For ſome there be, that riches haue,
in whom their truſt is moſt.
And of their treaſures infinite,
themſelues doe bragge and boſt.
No man can yet by any meane,
his brothers death redeme.
Or make a grement accepta-
ble vnto god for hym.
Or pay the raunſome for his ſoule,
that he may lyue for euer.
And taſt of no corrupcyon,
thys lyeth in no mans power.

We

We ſee that wiſe men dye as ſoone,
as fooliſh men and fonde.
And both doe legue to other men,
theiꝛ goodes and eke theyꝛ londe.
Although they builde them houſes
and doe determine ſure. (fayre,
To make theyꝛ name ryghte greate in
foꝛ euer to endure. (earth,
We ſee agayne it is not geuen,
with riches to haue reſt.
But in that poynt a riche man is,
compared to a beaſt.
This is the fooliſh way they walke,
wyth pompe to geat them fame.
And al their frēdes, that folow them,
doe much commende the ſame.
Whō death wyl ſōe deuour like ſhepe,
when they are bꝛought to hell.
Then ſhal the iuſt in light reioyce,
when they in darkenes dwel.
Yet foꝛ all thys, I truſte that God
wyll ſaue my ſoule from payne.
And from al ſuch infernall powꝛe

and coumfort me agayne.

If any man ware wonderous riche,
feare not, I ſay, therfore:
Although the glory of hys houſe,
encreaſeth more and more.

For whē he dieth, of al theſe thyngs
nothing ſhall he receiue:
Hys glory wyll not folowe hym,
hys pompe wil take her leaue.

Yet in thys lyfe he taketh himſelfe,
the happyeſt vnder ſunne.
And doth commende all other men,
that doeth as he hath done.

But when he ſhall goe to hys kynde,
where his forefathers be:
He ſhal hys felowes finde full darke,
That lyght ſhal neuer ſee.

A folyſh man whom riches hath,
to honour thus prefarde:
That doth not know and vnderſtande,
is to a beſt compard.

T. S.

Miſerere

of those that hate my name:
And dogges shal haue their tonges em
wyth lyckyng of the same. (brewed
All men may see how thou, O god,
thyne enmyes doest deface:
And how thou goest, as god and kig,
into thy holy place.
The singers goe before wyth ioye,
the minstrels folow after.
And in the middes the damsels play,
wyth timbrel and wyth taber.
Now in thy congregacions,
O Israel, prayse the lord:
And from the bottome of thy heart,
geue thankes wyth one accorde.
Thy chief is litle Beniamin,
thy counsell prynces been:
of Juda and of Zabulon,
and eke of Neptalim.
As god hath geuen power to thee,
so lord make firme and sure:
The thyng, that ẏ hast wrought in vs,
for euer to endure.

Than

The for thy temples ſake ſhal Kinges,
geue giftes to thee alwayes.
Greater then at Jeruſalem,
of euerlaſtyng prayſe.
When thou ſhalt waſt the wauerige
that rage agaynſt all ryght. (folke,
The ſtoute, the nice, the money men,
and thoſe that loue to fyght.
Than out of Egipt ſhall they come,
that longe haue been full blynde.
The gentiles than ſhal reconcyle
to god their ſynnefull mynde.
Than ſhal the kingdomes of ỹ earth,
ſyng prayſes to the Lord.
That ouer al doth ſit and ſende,
to vs hys myghtye worde.
Therfore the ſtrength of Iſrael,
aſcribe to god on hye.
Whoſe might & power doth farre ex-
aboue the cloudy ſkye. (tende,
Gods holynes is wonderful,
and drad for euermore.
And he wyl geue his people power,
prayſed

prayſed be god therfore.

## Quam bonus Israel. psa.lxxiii.

He wondreth how the foes of god,
doe proſpere and encreaſe.
And how the good and godly men,
doe ſeldom: lyue in peace.

HOw good is god to ſuch, as be
of pure & perfecte hearte.
Yet ſlip mi fete awai frō him,
my ſteppes decline apart.
And whi, becauſe I fōdli fall,
in enuy and diſdayne.
That wicked men al thynges enioye,
wythout diſeaſe or payne.
And beare no yoke vpon their neck,
nor burden on their backe.
And as for ſtore of worldly goodes,
they haue no wante or lacke.
And free from all aduerſitie,
when other men be ſhent.

And wyth the rest they ta[illegible] no parte,
of plage or punisshment.
Wherby they be ful gloryously,
in pryde so high extolde.
And in their wrong and violence,
be wrapt so manifolde.
That by aboũdaunce of their goods,
they please their appetite.
And doe al thynges accordynglye,
vnto their heartes delyght
All thynges are vile in their respect,
sauing themselues alone.
They bragge their mischief openly,
to make their power be knowne.
The heauens and the liuing Lorde,
they care not to blaspheme.
And loke what thing thei talk or saye,
the world doth well esteme.
The flocke therfore of flatterers,
doe furnisshe vp their trayne.
For there they be ful sure to sucke,
some profyt and some gayne.
Tusshe tusshe, say they vnto themselues,

Is there a God aboue?
That knoweth and ſuffreth al this ill,
and wil not vs reprouē?

Loe, ye may ſee how wicked men,
in riches ſtyl increaſe:
Rewarded wel wyth worldly goods,
and lyue in reſt and peace.

Than why doe I from wickednes,
my fantaſy refrayne:
And waſhe my handes with innocēts,
and cleanſe my heart in vayne?

And ſuffer ſcourges euery daye,
as ſubiect to all blame:
And euery mornyng from my youth,
ſuſtayne rebuke and ſhame?

And I had almoſt ſayd, as they,
miſliking mine eſtate:
But that I ſhould thy children iudge,
as folke vnfortunate.

Thā I bethought me, how I myght
thys matter vnderſtande:
But yet the labour was to great
for me to take in hande.

Vntill the time I went into
thy holy place: and there
I vnderſtode right perfectlye,
the ende of al theſe men.
And namely how thou ſetteſt them,
vpon a ſlippery place:
And at thy pleaſure and thy wyll,
thou doeſt them all deface.
Thā lord how ſone doe thei cōſume,
and fearefully decaye:
Much like a dreame, whē one awaketh
their image paſſeth awaye.
Thus grieued was my heart ful ſore,
my mynde was much oppreſt:
So fonde was I and ignoraunt,
and in thy ſyght a beaſt.
Yet neuertheles by my right hande,
thou holdeſt me alwayes faſt:
And with thy coūſel doeſt me gyde,
to glory at the laſt.
What place is there prepared than,
for me in heauen aboue?
There is nothyng in earth lyke thee,
that

that [illegible] me.
My [illegible]ke my heart do fayle,
but god doth [illegible]yle me euer:
For of my heart god is the ſtrength,
my porcion eke for euer.
And loe, all ſuch as thee forſake,
ſhall peryſh euerychone:
And thoſe that truſt in any thynge,
ſauing in thee alone.

## Attendite. pſal.lxxviii.

The couenaunt ſt ȳ wondrous worke of God in Iſrael:
And how he proued them & plages, and yet how oft they fell.

ATtende my people to my lawe,
and to my wordes enclyne:
Mi mouth ſhall ſpeake ſtrange ſt ſētēces diuine. (parables,
Which we our ſelfs haue heard eūe of our fathers olde: (and ſeen,

And which, for our [illegible],
our fathers haue vs to[illegible]

Because we should [illegible]kept it close,
from them that should come after:
But shew the power and glory of god,
and al his workes of wonder.

With Jacob he the couenaūt made,
how Israel should lyue:
And made their fathers the same
vnto their children geue. (lawe
That they and their posteritie,
that were not sprong vp tho:
Should haue the knowledge of ẏ lawe,
and teache their sede also.
That they might haue the better hope,
in god that is aboue:
And not forgeat to kepe hys lawes,
and hys preceptes in loue.

Not beyng, as their fathers were,
a kynde of such a sprite:
That would not frame their wicked,
to know their god aright (hartes,
How went the people of Ephraim,

their

their neighbours for to ſpoile:
Shoting their dartes ẏ dai of warre,
and yet they toke the foyle:
For whi, thei did not kepe with god,
the couenaunt that was made:
Nor yet would walke or leade theyr
accordyng to his trade. (lyues,

But put into obliuion,
hys counſell and hys wyll:
And al his worke s moſt magnifique,
which he declared ſtyll.

What wonders to our forefathers,
did he himſelfe diſcloſe:
In Egipt lande wyth in the fielde,
that called is Thaneos:

He did deuide and cut the ſea,
that they might paſſe at ones:
And made the water ſtande as ſtyll,
as doth an heape of ſtones.

He led them ſecret in a cloude,
by day whan it was bryght:
And al the night whan darke it was,
wyth fyer he gaue them lyght.

[illegible]rake the rockes in wildernes,
and gaue the people drinke:
as plentiful as when the depes,
doe flowe vp to the brynke.
He drewe out riuers out of rockes,
that were both drye and hard:
Of such aboundaunce ẏ no floudes,
to them might be comparde.
Yet for al this, agaynst the Lorde,
their sinne did still increase:
And stirred hym, that is most hygh,
to wrath in wyldernes.
Attemptyng hym Win their heartes,
lyke people of mistrust:
Requiring such a kynde of meate,
as serued to their lust.
Saying with murmuracion,
in their vnfaythfulnes:
Cannot thys god prepare for vs,
a feast in wildernes?
Beholde he strake the stony rocke,
and floudes forthwyth dyd flowe:
Doubt not that he can geue his folke,
both

both bread and flesshe also.
Whā god heard this, he waxed wroth
with Jacob and his sede:
So did his indignacion,
on Israel procede,
Because they did not faythfully,
belieue and hope, that he
Could alwayes helpe and succour thē,
in their necessitie.
Wherfore he did cōmaund ẏ cloudes,
forthwyth they brake in sunder:
And rayned downe manna for thē to
a fode of mikel wonder. (eate,
When earthly men ẅ Aungels fode
were fed, at their request:
He bad the East wynde blowe away,
and brought in the southwest.
And rained down flesh as thicke as
and foule as thicke as sand: (dust,
Which he did cast amidde the place,
where al their tentes dyd stande.
Than did they eate excedingly,
and al men had their filles:

Nothyng did want to their desyre,
he gaue them all their willes.
But as ẏ meate was in their mouths,
his wrath vpon them fell:
And slewe the floure of al the youthe,
and choyse of Israel.
Yet fell they to their wonted synne,
and styll they did him grieue:
For al the wonders, that he wrought,
they had no fast belieue.
Their dayes therfore he shortened,
and made their honour vaine:
Their yeares did wast and passe awai,
wyth terrour and wyth payne.
But euer when he plaged them,
they sought hym by and by:
Remẽbring thẽ he was their strength,
their helpe and god most hie.
Though in their mouths thei did but glose,
and flatter wyth ẏ Lord:
And with their tõges ſt in their lippes
dissembled euery worde.
For why, their hertes wer nothyng

to hym nor to his trade:
Nor yet to kepe or to perfourme,
the couenaunt that was made.
Yet was he ſtyll ſo mercyfull,
when they deſerued to dye:
That he forgaue them their miſdedes,
and would not them deſtroye.
Yea many a tyme he turned his wrath
and did himſelfe auiſe:
And would not ſuffer, al his whole
diſpleaſure to aryſe.
Cõſidering that they wer but fleſſhe,
and euen as a wynde:
That paſſeth away, and can not well
returne by hys own kynde.
How often times in wyldernes,
did thei their Lorde prouoke:
How did thei moue & ſtirre their lord,
to plage them wyth his ſtroke:
Yea when thei were conuerted wel,
of purpoſe they would moue:
The holy one of Iſrael,
hys power for to proue.

Not

Not thynking of hys hand & power,
nor of the day when he:
Delyuered them out of the bon=
dage of their enemye.
Nor how he wrought his miracles,
as they themſelues beheelde:
In Egipt, and the wonders that,
he dyd in Zoan field.
Nor how he turned, by his power,
their waters into bloud:
That no man myght receiue his drike,
at ryuer ne at floud.
Nor how he ſent them flies and li ce,
whych dyd vpon them crall:
And fylled ỹ country full of frogges,
to trouble them withall.
Nor how he did cõmit their fruites
vnto the Caterpiller:
And al the labour of their handes,
he gaue to the graſſehopper.
With hailſtones he deſtroyed their
ſo that they were al loſt: (vines,
And alſo theyr mulbery trees,

he

he did consume with frost.

And yet to haylstones once againe,
the Lord their cattell smote:
And al their flockes & herds likewyse,
wyth thunder boltes full hote.

He cast vpon them in hys yre,
and in his fury strong:
Displeasure, wrath, and Aungels yll,
to trouble them among.

Than to hys wrath he made awaye,
and spared not the least:
But gaue vnto the pestylence,
the man and eke the beast.

He strake also the first borne all,
that vp in Egipt came:
And al that they had laboured for,
wythin the tentes of Ham.

But as for al his own dere folke,
he did preserue and kepe:
And caryed them through wildernes,
euen like a flocke of shepe.

Wythout al feare, both safe & soūde,
he brought them out of thrall:

Whereas

Wheras their foes, with rage of sea,
were ouerwhelmed all.

And brought them out into the bor-
ders of his holy land:
Euen to the mount, which he had pur-
chased with his right hande.

And there cast out the heathen folke,
and did their lande deuyde:
And in their tentes he set the trybes,
of Israel to abyde.

Yet for al thys, their god most high
they stirred and tempted styll:
And would not kepe hys testamente,
nor yet obeye hys wyll.

But as their fathers turned backe,
euen so they went astraye:
Much like a bowe that woulde not
but brake and starte away. (bende,

And grieued him & their hill alters,
their lightes and with their fier:
And with their Idols vehemently,
prouoked him to Ire.

Therwith his wrath began agayne,

to

to kiendle in his breſt:
The naughtyneſſe of Iſrael,
he did ſo much deteſt.
Than he forſoke the tabernacle
of Silo, where he was
Right conuerſaunt with earthly men,
euen as hys dwellyng place.
Than ſuffred he their might & power,
in bondage for to ſtande:
And gaue the beautie of his folke,
into their ennmies hande.
And did commit them to ỹ ſweorde,
wrothe with his heritage:
The yong men were deuoured wᵗ fyer,
maydes had no mariage.
And wᵗ the ſweord the prieſtes alſo,
dyd peryſſ euerychone:
And not a wiedow left alyue,
their fault for to bemone.
And than the lord began to wake,
lyke one that ſlept a tyme:
Or lyke a ſouldyer, that had been,
refreſſhed wel wyth wine.

Wyth

With emerawdes in the hinder parts
he ſtrake his enmyes all:
And put them then vnto a ſhame,
that was perpetuall.
Than he the tent, and tabernacle,
of Joſeph did refuſe:
As for the tribe of Ephraim,
he would in no wyſe chuſe.
But choſe the trybe of Jehuda,
wheras he thought to dwell:
Euen the noble mount Sion,
which he did loue ſo well.
Wheras he did his temple builde,
both ſumptuouſly and ſure:
Lyke to the grounde, which he hath made,
for euer to endure.
Than choſe he Dauid him to ſerue,
hys people for to kepe:
Which he toke vp and brought away,
euen from the foldes of ſhepe.
As he did folow ẏ ewes wyth young,
the Lord did him auaunce:
To fede his people of Iſrael,

and

And his enherit aunce.
Than Dauid, with a faythful heart,
His flocke and charge did fede:
And prudently with al his power,
And gouerne them in dede.

T. S.

## Deus venerunt. pſal.lxxix.

Here are ſet forth the ſore aſſaultes,
That wicked men inuent:
Againſt gods church, whiche ſheweth
And doth to him lamēt. her faults,

O Lord the gentils doe inuade,
Thine heritage to ſpoyle:
Jeruſalem an heape is made,
Thy temple they defoyle.
The bodies of thi ſainctes moſt deare
Abrode to birdes they caſt:
The fleſh of ſuch, as doe thee feare,
The beaſtes deuoure and waſte,
Their bloud, throughout Jeruſalem,
As wate

So

So that there is not one of them,
To lay theyr dead in graue.
Thus are we made a laughing ſtocke,
Almoſt the worlde throughout:
The enmies at vs ieſt and mocke,
Which dwel our coaſtes aboute.
Wilt thou, O lord, thus in thine ire,
Againſt vs euer fume?
And ſhew thy wrath as hoate as fyre,
Thy folke for to conſume?
Vpon thoſe people powre the ſame,
Which did thee neuer knowe:
All ſuch, as call not on thy name,
Conſume and ouerthrowe.
For they haue gotte the vpper hande,
And Jacobs ſede deſtroyde:
His habitacion and his lande:
By them is ſore annoyde.
Beare not in mynde our former faultes,
Wyth ſpede ſome pitie ſhow:
And ayde vs lord in all aſſaultes,
For we are weake and lowe.
O god, that geueſt all healthy & grace,

On

On vs declare the same:
Waye not our works, our sinnes de-
For honour of thy name. (face,
Why shal the wicked stil alwaye,
To vs as people dumme:
In thy reproche reioyce and say,
Where is their god become?
Require, O Lorde, as ẏ seest good,
Before our eyes in sight:
Of al these folke thi seruaũtes bloud,
Which thei spilt in despight.
Receiue into thy sight in hast,
The clamours, grief and wrong:
Of suche as are in pryson cast,
Sustayning Irons strong.
Thy force and strength to celebrate,
Lord set them out of bande:
Which vnto death are destinate,
And in their enmies hande.
The naciõs, which haue been so bold,
As to blaspheme thy name:
Into their lappes with seuen folde,
Repaye agayne the same.

So we thy folke, thy paſture ſhepe,
Wyll prayſe thee euermoze:
And teache al ages, foz to kepe
Foz the lyke prayſe in ſtoze.

Deus ſtetit. pſal. lxxxii.

God doth rebuke the woꝛldly wyſe,
And tell them all their due:
To ſuch, as will his woꝛdes deſpyſe,
He ſheweth what ſhall enſue.

AMid the preaſſe & mē of myght,
The loꝛd himſelfe did ſtande:
To pleade the cauſe of trueth & right,
Wyth iudges of the lande.
How long, ſayd he, wyl ye pꝛocede,
Falſe iudgement to awarde?
And haue reſpect foz loue oꝛ mede,
The wycked to regarde?
Wheras of due ye ſhould defende,
The fatherles and weake:
And when ẏ poꝛe mā doth contende

In

In iudgement, iustly speake.
If ye be wyse, defende the cause
Of poore men, in their right:
And rid the nedy from the clawes,
Of tiraunтes force and might.
But nothyng wil thei know or learne,
In vayne to them I talke:
They wyl not see or ought discerne,
But stylin darkenes walke.
Wherfore be sure, the time wil come,
Since ye such wayes doe take:
That al the earth from the bottome,
My myght shal moue and shake.
I had decreed it in my syght,
As gods to take you all:
And children to the most of myght,
For loue I did you call.
But notwythstandyng ye shall dye,
As men, and so decaye:
Lyke tyrauntes I shal you destroye,
And plucke you quite awaye.
Vp lord, & let thy strēgth be knowne,
And iudge the world wyth myghte:

For why, all nacions are thyne owne,
To take them as thy right.

J. H.

Venite exultemus. pſa.xciiii.

The Prophet Dauid doth exhorte
all men, the lord to prayſe:
For he is beneficial,
and good to vs alwaiſe.

COme ſt let vs now reioyce,
and ſing vnto the lorde:
and to our only ſauiour,
alſo with one accorde.
O let vs come before his face,
with inwarde reuerence:
confeſſyng al our former ſynnes,
and that wyth diligence.
To thanke hym for his benefytes,
alway diſtributing:
wherfore to him right ioyfully,

in

in Pſalmes let vs ſyng.
And that becauſe that god aboue,
is lord magnificent:
and eke aboue all other goddes,
a kyng omnipotent.
His people doth not he forſake,
at any tyme or tyde:
and in his handes are the coaſtes,
of al the world ſo wyde.
And with his louing countenaũce,
he loketh euery where:
and doth beholde the toppes of all
the mountaines, farre and nere,
The ſea and al, that is therin,
are his, for he them made:
and eke his handes haue facioned
the earth, which doth not fade.
O come therfore and worſhyp hym,
and down before hym fall:
and let vs weape before the lord,
the which hath made vs all.
He is our god, our lord and kyng,
and we hys people ar:

his flocke and ſhepe of his paſture,
on whom he taketh care.

Thys day if ye doe heare his voice,
yet harden not your heartes:
as in the bitter murmuryng,
when ye were in deſert.

Which thing was of their negligẽce,
committed in the tyme:
of trouble in the wyldernes,
a great and greuous cryme.

Wheras your fathers tempted me,
and tryed euery waye:
They proued me and ſaw my workes,
what I could doe or ſay.

Thys fortye yeres I haue been gres-
wyth all thys generacyon; (ued
and euermore I ſayd they erred,
in their iimaginacion.

Wherwyth their hartes wer cõbered
long tyme and many dayes:
Wherfore I knowe aſſuredly,
they haue not knowen my wayes.

To whom I in mine anger ſwore,

that

that they ſhould not be bleſt:
nor ſee my ioye celeſtiall,
nor enter in my reſt.

Gloria patri.

All laude and prayſe be to the lord,
O that of mighte art moſt:
To god the father and the ſonne,
and to the holy goſt.
As it in the beginning was,
for euer heretofore:
and is now at this preſent tyme,
and ſhalbe euermore.

☞

Benedic anima mea. Pſa.ciii.

To god, for al his benefites,
we render thankes eche one:
who knoweth the frailtie of vs all,
and helpeth vs alone.

My ſoule geue laude vnto the lord
mi ſprite ſhal do ẏ ſame:
And alẏ ſecretes of my hart,

prayſe ye his holy name.

Geue thankes to god for al his gifts,
ſhewe not thy ſelfe vnkynde:
And ſuffer not his benefites,
to ſlip out of thy mynde.

That gaue thee pardō for thi ſinne,
and thee reſtored agayne:
For al thy weake and fraile diſeaſe,
and healed thee of thy payne.

That dyd redeme thy life frō death,
from which thou couldeſt not flee:
His mercy and compaſſion both,
he did extende to thee.

That fylled ✠ goodnes thy deſyre,
and did prolong thy youth:
Like as the Egle caſteth her byll,
wherby her age renueth.

The lord with iuſtice doth reuenge,
al ſuch as be oppreſt:
The pacience of the perfect man,
is turned to the beſt.
His wayes and his commaundemēts
to Moſes he did ſhowe:

His counsels eke wyth hys consetes,
the Israelites doe knowe.
The lorde is kynde and mercyfull,
when synners doe hym greue:
The slowest to conceiue a wrath,
and readiest to forgeue.
He chideth not vs continually,
though we be ful of stryfe:
Nor kepeth our faultes in memory,
for al our synnefull lyfe.
Nor yet accordyng to out synnes,
the lord doth vs regarde:
Nor after our iniquities,
he doth not vs rewarde.
But as the space is wondrous great,
twixt earth and heauen aboue:
So is his goodnes much more large
to them, that doe hym loue.
He doth remoue our synnes frō vs,
and our offences all:
As farre as is the sunne rising,
full distaunt from hys fall.
And loke what pietie parentes dere,

vnto their children beare:
Like pietie beareth the lord to ſuche,
as worſhip him in feare.

The lord that made vs knoweth our
our mould and faſhion iuſt: (ſhape,
How weake and frayle our nature is,
and how we be but duſt.

And how the tyme of mortall men,
is lyke the wytheryng haye:
Or lyke the floure right faire in field,
that fadeth full ſone away.
Whoſe gloſe & beautye ſtormy wynds
doe vtterly diſgrace:
And make that after their aſſaultes,
ſuch bloſſomes haue no place.

But yet the goodnes of the Lorde,
wyth hys ſhall euer ſtande:
Their childrens children doe receyue,
hys ryghtouſnes at hande.

That they may kepe their promiſes,
wyth all their whole deſyer.
And not forgeat to doe the thyngs,
that he did them require.

The

The heauens hie are made the ſeate,
and foote ſtoole of the Lorde.
And by his power imperial,
he gouerneth al the world.
Ye Aungels and ye vertuous men,
laude ye the lord, I ſare.
That ye may both fulfyll hys heſtes,
and to hys wordes obeye.
His hoſte and eke hys miniſters,
ceaſſe not but laude hym ſtyll.
And ye alſo, that execute
hys pleaſure and hys wyll.
Let al his workes, in euery place,
geue laude vnto the lorde.
My heart, my mynde & eke my ſoule,
ſhal therevnto accorde.

T. S.

## In exitu Iſrael. pſa.cxiiii.

How the Iſraelites were deliuered out of Egipt, & of the wonderful miracles, that god ſhewed at that tyme.

Wyrch

Which put vs in remẽbraũce of gods greate mercyes towardes his childrẽ, and of oure vnthankfulneſſe for the ſame.

WHen Iſrael by gods adreſſe,
from Pharos land was bentet (left,
And Jacobs houſe ẏ ſtraũgers
and in the ſame traie wẽt.

In Juda god his glory ſhewed,
hys holynes moſt bryght:
ſo did the Iſraelites declare
hys kyngdome, power and might.

The ſea it ſawe, and ſodenly,
as all amaſd did flee,
the roring ſtreames of Jordans flood
reculed backwardlye.

As rammes affraide ẏ moũtaignes
their ſtrẽgth did thẽ forſake, (ſkipt,
and as the ſely tremblyng lambes,
their toppes did beate and ſhake.

What ayld the ſea, as all amaſd,
ſo ſodenly to flee?

ye

ye rowlyng waues of Jordans flood,
why ranne ye backwardlye?
Whi ſpoke ye hilles as rāmes afraid,
why did your ſtrength ſo ſlake?
whi did your toppes as trēblig lābes,
for feare quyuer and quake?
O earth, confeſſe thi ſoueraigne lord,
and dread his mightie hande:
before the face of Jacobs God,
feare ye, both ſea and lande.
I meane ỹ god, which frō hard rocks
doth cauſe mayne floudes appeare,
and from the ſtony flynt doth make
guſhe out the fountaynes cleare.

## Non nobis domine. pſa.cxv.

A prayer of the faythfull oppreſſed by Idolatrous tyrantes, againſt whom they deſyer that god woulde ſuccoure them: for as muche as there is no comparyſon betwixte hym and their falſe

gods

gods or idols. Trusting most constantly, that god wyl preserue them in thys theyr nede, seyng that he hath adopted and receaued them to his fauour. promysyng fynally that they wyll not bee vnmyndefull of so great a benefyte, if it would please god to heare their prayer, and delyuer them by hys omnipotent power.

NOt vnto vs, O Lord,
I say, to vs geue none.
but geue all prayse of grace,
& trueth vnto thy name alone.
Why shal the gentyles saye to vs, as in despyte?
wher is their god they call vpon?
wher is their hartes delight?
Douteles, our soueraigne god
in heauen sitteth on hye.
and worketh what him liketh best,
for al thynges doe can he.
But their Idols and gods,

before

before whom they doe ſtande:
ſyluer or golde they are at moſt,
the worke euen of mans hande.
A mouth they haue ſpechles,
not mouing tonge nor lyppes.
and eyes they haue, but ſee no whyt,
no more then doe dead chyppes.
Eares they haue, and heare not,
as doe the eares of man:
a noſe alſo, but to no vſe,
for ſmell nothyng they can.
Both handes and feete they haue,
in forme there is no lacke:
but nether touche nor goe they can,
nor yet wyth throte noyſe make.
Lyke vnto them ſhalbe
the forgers, that them frame.
and like wyſe ſuch are no leſſe madd,
which call vpon their name.
But thou, O Iſrael,
in god put confidence:
For to al ſuche an ayed he is,
a buckler, and defence.
And thou tribe of Aaron,

in god put confidence:
For to al ſuch an ayed he is,
a buckler and defence.
All ye, that feare the lord,
in god put confydence:
For to al ſuch an ayed he is,
a buckler, and defenſe.
The lord hath vs in mynde,
and wil vs bleſſe eichone:
the houſe I meane of Iſrael,
and the trybe of Aaron.
And bleſſe wyll he all them,
that feare the Lord in dede:
as wel the weake as them of ſtrength,
which ſeke to him at nede.
Wyth graces manifolde,
the lord wil al you bleſſe:
as wel your ſede, as you your ſelues,
wyth plenty and increaſe.
For ye are deare to hym,
that lord is ouer all:
which made both heauen and ỹ earth,
and thynges both great and ſmale.

The

The heauens are the lordes,
as his own dwellyng place:
but vnto men the earth he geueth,
theron to runne their race.
Surely they, that are dead,
ſhal neuer prayſe the lord:
Nor ſuch, as in the graue are layd,
ſhall there vnto accorde.
But we that doe here lyue,
ſhal thancke the lord alwayes:
wyth hart, and mouth, ſing thanks wil we,
lyke wiſe al you him prayſe.

Ge.

Ad dominum cum. pſal. cxx.

The good men crye and much lamēt,
that they ſo long doe dwell:
In company of carnall men,
the ſonnes of Iſmaell.

IN trouble and in thrall,
Vnto the lord I call,

And he doth me comfort:
Delyuer me, I ſay,
From liers lyppes alway,
And tong of falſe report.
How hurtful is the thyng,
Or els how doth it ſtyng,
The tong of ſuch a lyer?
It hurteth no leſſe I wene,
Then arrowes ſharpe and kene,
Of hote conſumyng fyer.
Alas to long I dwell,
Wyth the ſonne of Iſmael,
That Chedar is to name.
By whom the folke elect,
And al of Iſaacks ſect:
Are put to open ſhame.
Wyth them that peace dyd hate,
I came a peace to make,
And ſet a quiet lyfe:
But when my worde was tolde,
Cauſeles I was controlde,
By them that would haue ſtrife.

Ad te leuaui. pſa.cxxiii.

The poore in ſprite waite for ỹ lord,
tyl they ſome grace atteyne:
The proude and welthy phariſeis.
the ſymple folke diſdayne.

O Lord ỹ heauẽ doeſt poſſeſſe,
I liſt mine eyes to thee:
Euen as ỹ ſeruaunte lyfteth
his maſters hãds to ſe. (his,
As hãdmaides watch their myſtres
ſome grace for to atchieue: (hãdes,
So we beholde the lord our god,
tyl he doe vs forgeue.
Lord graunt vs thy compaſſyon,
and mercy in thy ſyght:
For we be fylled and ouercome,
wyth hatred and deſpyght.
Oure mindes be ſtuffed wt greate re-
the riche and worldly wyſe: (buke,
Doe make of vs their mockyng ſtocke,
the proude doe vs deſpyſe.

## Pſalme.cxxviii.

Beati omnes. pſal.cxxviii.

God bleſſeth wyth his benefytes,
the man and eke the wyfe:
That in his wayes doe rightly walke,
and feare hym all theyr lyfe.

BLeſſed art thou, ỹ feareſt god,
and walkeſt in his waye:
For of thy labour ỹ ſhalte eate,
happy art thou, I ſaye.
Like fruitefull vines on ỹ houſe ſyde
ſo doth thi wife ſpring out: (des,
Thi children ſtande like oliue budde
thy table rounde about.
Thus art thou bleſt that feareſt god
and he ſhall let thee ſee:
The promyſed Jeruſalem,
and his felicitee.
Thou ſhalt thy childrẽs children ſee,
to thy great ioyes encreaſe:
Ful quietly in Iſrael,
to paſſe theyr tyme in peace.

T. S. De-

# Psalme. cxxx.

## De profundis clamaui. psa. cxxx.

An effectuous prayer of him, that for hys synnes had sustayned great afflictions, and not wythstanding he fullye trusteth, and assureth hymselfe to obtayne mercye and forgiuenesse of hys synnes, and at lengthe deliueraunce frō all euils.

LOrd to thee I make my mone.
when daungers me oppresse,
I cal, I sigh, playn, and grone,
trustyng to fynde relesse.
Heare now O lord my request,
for it is full due tyme:
and let thine eares aye be preste,
vnto thys crye of myne.
O lord my god, if thou way,
our synnes, and them peruse.
who shal then escape, and saye,
I can my selfe excuse?

But lord thou art mercyfull,
and turnest to vs thy grace,
that we wyth hartes most carefull,
Would feare before thy face.

In god I put my whole trust,
my soule wayteth on hys wyll:
for his promes is most iust,
and I hope therin styll.

My soule to god hath regarde,
wisshing for hym alwaye:
more then they that watch and ward,
to see the dawning daye.

Let Israel then boldely
in the lord put his trust:
he is that god of mercy,
that his delyuer must.

For he it is that must saue
Israel from his synne:
and all such as surely haue
their confidence in him.

Ecce quam bonum. psa.cxxxiii.

Thys

## Psalme.cxxxiii.

Thys psalme conteyneth the commendacyon of godly and brotherly amitie, which for the excellencye therof is cōpared to the most precyous oyle, wherwith the prieſts onely and inſtrumēts of the tabernacle were annoynted.

O How happy a thyng it is,
and ioyfull for to ſee,
brethren together faſt to hold
the bande of amitie:
It calleth to minde ỳ ſwete
and that coſtly oyntment: (perfume
which on the ſacrificers head
by gods precept was ſpent.
It wette not Aarons head alone,
but drencht his beарde throughout,
and finally it did ronne down,
hys rich atire about.
And as the lower grounde dooeth
the dew of Hermō hyl: (drinke,
and Sion wyth hys ſyluer drops,

the fieldes with fruite doth fill.
Euen ſo the lord doth powre on them
hys bleſſynges manifolde.
Whoſe hartes and myndes & out all
hys knot doe kepe and holde. (gile,

## Super flumina Ba. pſa. cxxxvii.

The people of god in their banyſhe-
ment, ſeing gods true religion decay,
lyued in great anguiſſe and ſorowe of
heart: the which griefe the Chaldeans
dyd ſo litell pitie, that they rather in-
creaſed the ſame dayly wyth tauntes,
reproches, and blaſphemyes agaynſte
god. Wherefore the Iſraelites deſyer
god, fyrſte to punyſhe the Edomytes,
who prouoked the Babilonians agaiſt
them, and moued by the ſprite of god,
prophecy the deſtruccion of Babilon,
where they wer handeled ſo tirannouſ
lye.

When

## Pſalme.cxxxvii.

When as we ſate in Babylon,
the riuers rounde about,
and in remembraunce of Sion,
the teares for grief braſt out.

We hanged our harps & inſtrumẽts
the willowe trees vpon.
for in that place men for their vſe,
had planted many one.

Then they, to whõ we priſõers wer,
ſayd to vs tauntinglye,
now let vs heare your hebrew ſonges
and pleaſaunt melodye.

Alas ſayd we, who can once frame,
hys ſorowfull hart to ſyng.
the prayſes of our lyuing god,
thus vnder a ſtraunge kyng.

But yet if I Hieruſalem
out of my hart letſ lyde,
then let my fyngers quite forgeat
the warbling harpe to gide.

And let my tonge within my mouth,
be tyed for euer faſte.
if that I ioye, before I ſee

thy

thy ful deliueraunce paſt.
Therfore O lord remember now,
the curſed noyſe and crye,
that Edoms ſonnes agaynſt vs made,
when they raſed our Citie.
Remember lord their cruel wordes,
when as wyth one accorde,
they cried, on ſack, and raſe their walls
in deſpite of their lord.
Euen ſo ſhalt thou, O Babilon,
at length to duſt be brought:
and happy ſhal that man be called,
that our reuenge hath wrought.
Yea bleſſed ſhall the man be called,
that taketh thy children young,
to daſhe their bones againſt hard ſtones,
which lie the ſtreates among (nes,

Ge.

Lauda anima mea. pſal. cxlvi.

All prayſe of god, in hym alone,
All folke ſhould hope and truſt:

And

And not in worldly men, of whom,
The chief shall turne to dust.

MY soule prayse ye ye lord alwayes,
My god I wyll confesse,
While breath & lyfe prolōg my dayes,
My mouth no tyme shal ceasse.
Trust not in worldly prynces then,
Though they abounde in wealth:
Nor in the sonnes of mortall men,
In whom there is no health.
For why, their breth doth sōe departe,
To earth anon they fall:
And then the counsels of their hearte,
Decay and perysshe all.
O happy is that man I say,
Whom Jacobs god doth ayde:
And he whose hope doth not decaye,
But on the lord is stayde.
Which made the earth & waters depe,
The heauens hye wythall:
Which doth his word & promise kep
In trueth, and euer shall.

Wyth

With right alwayes doth he procede,
For ſuch as ſuffer wrong.
The poore and hungry he doth fede,
And looſe the fetters ſtrong.
The lord doeth eaſe the blind w̄ ſight,
The lame to limmes reſtore.
The lord, I ſay, doth loue the right,
And iuſt man euermore.
He doeth defende the fatherles,
The ſtraungers ſadde in heart.
And quite the wiedowe from diſtres,
And all yll wayes ſubuert.
Thy Lord and god eternally,
O Sion ſtill ſ̄hall raygne.
In tyme of all poſteritee
For euer to remayne.

I. H.

## Benedictus in Metre.
### Luke.i.

Thys ſong of bleſſed Zachary,
declareth to vs all.
That god yath ſent redempcyon,

To

To bryng vs out of thrall.

THe only lord of Israel
be prayſed euer more.
For thorow his viſitacion,
and mercy kept in ſtore:
His people now he hath redes
that lōg haue been in thral.
(med,
and ſpred abroade his ſauing healthe,
vpon hys ſeruauntes all.
In Dauids houſe, hys ſeruaūt trew
accordyng to his mynde.
and alſo hys annoynted kyng,
as we in ſcripture fynde.
As by hys holy prophetes all,
oft tymes he did declare.
The which were ſince ẏ worlde began,
hys way for to prepare.
That we myght be delyuered
From thoſe, that make debate.
our enemyes, and from the hands,
of all that doe vs hate.
The mercy whych he promyſed

our fathers to fulfyll,
and thynke vpon his couenaunt, made
accordyng to hys wyll.
And also to performe the othe,
which he before had sworne:
To Abraham our father dere,
for vs that were forlorne.
That he would geue him self for vs,
and vs from bondage bryng:
out of the handes of all our foes,
to serue our heauenly kynge.
And that without all maner feare,
and eke in rightuousnes:
and also for to leade our lyfe,
in stedfast holynes.
And thou, O childe, which nowe art borne,
and of ỹ lord elect:
Shalt be the prophet of the hyest,
hys wayes for to direct.
For thou shalt goe before hys face,
for to prepare his wayes:
and also for to teache hys wyl,
and pleasure, al thy dayes.

To

## Magnificat.

To gene thē knowledge, how ẏ their
ſalnacion is nere:
and that remiſſion of their ſynnes,
is through his mercy mere.
Wherby the day ſpryng, frō an hye,
is come, vs for to viſet:
And thoſe for to illuminate,
which doe in darkenes ſyt.
To lighten thoſe, that ſhadowed be
with death, and eke oppreſt:
and alſo for to grde their feete
the way to peace and reſt.

## Magnificat.
### Luke. i.

The mother of our ſauiour,
at his natiuite:
doth magnifie the lord aboue,
wyth all humilite.

My ſoule doth magnifie the lorde,
my ſprite eke euer more:
Reioyſeth in the lord my god,
whych

which is my ſauiour.
And why? becauſe he did regarde,
and gaue reſpect vnto.
ſo baſe a ſtate of hys hande mayde,
and let the mightie goe.
For now behoulde al nacions,
and generacions all:
From thys tyme forth for euermore,
shall me ryght bleſſed call.
Becauſe he hath me magnifyed,
which is the lord of myght.
whoſe name be euer ſanctified
and prayſed day and nyght.
For with his mercy and his grace,
all men he doth inflame.
Thorow out all generacions,
to ſuch as feare hys name.
He ſhewed ſtrenght wyth his great arme,
and made ỹ proude to ſtart.
wyth al imaginacions,
that they bare in their heart.
He hath put down the mightie ones
from their ſupernall ſeate.

and

to withstande his inuasion,
Geue power and strēgth in eueri age,
arme and make strong thy feble hoste,
wyth fayth and wyth the holy goste.

O lorde from ill delyuer vs,
the dayes and tymes are daungerous:
from euerlastyng death saue vs,
and in our last ende comfort vs.
a blessed ende to vs bequeth,
into thy handes our soules receaue.

For thou, O lord, art king of kynges,
and thou hast power ouer all.
Thy glory shyneth in all thynges,
in the wyde world vniuersall.
Amen, let it be done, O Lord,
That we haue prayed with one accord.

The same in Master
Sternoldes
metre.

When

## The Lordes.

When Christ in earth was conuersãt
as doth sainct Mathew say:
instructyng his disciples all,
he taught them thus to praye.

O Lord our only gouernoure,
and father to vs all:
which sittest in thy maiestie
and realme celestiall:

We, thy poore seruaũtes here in erth,
desirous of thy grace:
doe pray to thee, as Christ vs taughte,
when he was here in place.

That we may leaue al Idell othes,
that touche thyne holy name:
and in our lyues accordyngly,
to sanctyfye the same.

And let the kingdome of thy saints,
which doe fulfyl thy wyll:
Encrease and flozyshe here in earth,
wyth

wyth vs remayning ſtyll.

To our edificacion,
that we may doe the ſame:
and al the pleaſures of the fleſhe,
to mortifie and tame.

Geue vs thys day our dayly foode,
our bodyes to ſuffiſe:
and alſo thy moſt holy worde,
our ſoules to fede lykewyſe.

And pardon and releaſe our faults,
lord, that we may amende:
as we forgeue our treſpaſers,
which doe vs ought offende.

And finally we thee beſeche,
to helpe vs with thy ſtrength:
that all ſathans temptacion,
we may reſiſt at length.

And in all trouble of thys lyfe,

to be our onely gide.
And ſauegarde from all ieoperdyes,
and peryls on eche ſyde.

For to thy only maieſtye,
al glory doth pertayne.
wyth power and ful dominion,
For euer to remayne.

## The xii. articles of the crede.

The ſymbole of the articles,
to which we muſt prepare.
our ſelfe wyth fayth vnfaynedly,
as doth gods worde declare.

AL my belief, and confydence,
is in the lord of myght.
The father, which al thigs hath made,
the day & eke the night.
The heauēs and ẏ firmament,
and alſo many a ſtarre.

The

The earth, and all that is therin,
whych passe mans reason farre.

And in lyke maner I beleue
in Chryst our lord, his sonne:
coequal wyth the deytye,
and man in flesshe and bone.

Conceaued by the holy goste,
hys worde doth me assure.
and of hys mother Mary borne,
yet she a virgin pure.

Be cause mankynde to sathan was,
For synne, in bonde and thrall.
he came and offred vp hym selfe
to death, to saue vs all.

And sufferyng most greuous paine
then, Pylate beyng iudge.
was crucifyed on the crosse.
and ther at dyd not grudge.

And so he dyed in the flesshe,
but quickened in the sprite:
hys body then was buryed,
as is our vse and rite.

His sprite did after this descende,
into the lower partes:
To them that lõg in darknes were,
the true light of their hartes.

And in the thirde day of hys death,
he rose to life agayne:
To the ende he might be glorysyed,
out of all griefe and payne.

Ascending to the heauen hye,
to syt in glory styll:
on gods ryght hande, his father dere,
accordyng to his wyll.

Vntyll the daye of iudgement come
when he shal come agayne,
wyth aungels power: yet of that day,
we

we all be vncertayne.

To iudge all people rightuously,
whom he hath dearly bought:
the liuing and the dead also,
which he hath made of nought.

And in the holy sprete of god,
my fayth to satisfye,
the thirde person in trinitie
beleue I stedfastly.

The holy and catholyke churche,
that gods worde doth mayntayne:
and holy scripture doth alowe,
which satan doth disdayne.

Wyth all hys Romyshe antichristes,
which once were almost fledde:
that falsely fayne themselues to be,
of holy churche the head.

And I also doe trust to haue,

by

by Jesu Chryſtes death,
release and pardon of my ſynnes.
and that only by fayth.

For why? workes cannot iuſtifie,
but Chryſt wyl ſuche condemne,
as doe put any confydence,
of ſauing healthy in them:

What tyme al fleſhe ſhal ryſe again,
before the lord of myght.
and ſee hym wyth their bodely eyes,
whiche now doe geue them light.

And then ſhal Chryſt, our ſauioure,
the ſhepe and goates deuide.
and geue lyfe euerlaſtyngly
to thoſe, whom he hath tryed.

Whych is hys realme celeſtyall,
in glory for to reſt.
wyth all the holy company,
of ſayntes and aungels bleſt.

Which

## The.x.Commaundementes.

Whych serue thy lord omnipotent,
obedyently eche houre.
to whom be all dominion,
and prayse for euer more.

## The x. commaundementes in master Sternholdes metre.

NOw harke to ye geue thine eare
I say, O Israel.
Now mark my wordes both
that I shal to you tel. (farre & (nere,

I am thy lord, I am thy god,
that from Egipt thee brought.
I thee preserued from Pharaos rodd,
thy health for thee I sought.

None other god thou shalt not haue,
but onely me, I saye.
For I am he that did thee saue,

by

by nyght and eke by day.

Vnto thy selfe ꝑ shalt not make
an Jmage grauen, or lyke
Al thing in heauen or earth: to take
that thyng J doe mislyke.

Or in the water vnder the earth,
to them thou shalt not bowe:
Nor worship them vp from thi byrth,
J doe it not alowe.

Thou shalt not take, at any tyme,
the name of god in vayne:
giltles he shal not skape my rodd,
but shalbe sure of payne.

Remember ꝑ thou kepe, and reste
holy the Saboth day:
thy selfe, thy seruaunt & thy beaste:
here thou my worde and praye.

Thy father and thy mother eke,

See

See thou, honour and loue.
they brought the vp, ꝑ beyng weake,
geue thankes to hym aboue.

And murder se that thou doe not,
nor kyll no man at all:
for bloudy men shal haue no lote,
in life celestiall.

Commit thou none adultery,
nor whordome in any wyse:
I made to thee a remedy,
which doe thou not despise.

Thou shalte not steale in deede nor
but truely get thy bread: (harte,
if thou liue well, besure of thys,
by me thou shalt be fedde.

False wytnes see ꝑ doe not beare,
agaynst thy neighbours cause:
but thinke the right, and speke ꝑ truth,
so kepest thou my lawes.

Thou shalt not wish thy neighbours
his house, his mā or mayd: (wyfe,
hys oxe, hys asse or any thyng,
that may hys good be sayd.

O Lord, of vs haue thou mercye,
and make thy flocke incline.
To wyl in hart and doe in dede,
those byddynges that are thyne.

And write these lawes win our harts,
thus vnto thee we praye.
That we may thinke of all thy hestes,
both nyght and eke by day.

W. S.

The.x.commaundementes
agayne in the same
metre.

The first of gods commaundemēts,
whiche he to Moses gaue:
That al, ẏ ar the Lordes elect,
none other gods should haue.

The

The seconde playnly doeth forbedd
all false Idolatrye
For those, that worship Images,
the lord wil them denye.

The thirde precept, wherein ỹ lorde
all sweryng doth forbyd:
or els the plage, which he wil sende,
from vs shal not be hyd.

The fourth, wherin commaunded is
right strayghtly in gods worde:
to sanctifie the Sabboth day,
wyth seruice to the lord.

The fift all children doth cõmaũde,
to haue in reuerence.
theyr father, and theyr mother both,
wyth all obedyence.

The sixt all murder doth forbyd,
for it is daungerous:
auoyding all occassions,

## The.x. commaundementes.
### as wordes of probrious.

The seuenth straightly doth cõmaũd
all hordome to despyse:
and to forsake adultery,
in thought and dede lykewyse.

The eight commaundement of god,
declareth very playne,
That al mẽ from deceit and thefte,
Should euer more refrayne.

The ninth precept al mẽ doth charge
to leaue al maner lies:
and false witnes: and that be cause,
the lord doth them despyse.

The tenth and last commaundemẽt,
which god to Moses gaue:
how ỹ our neighbours proper goods,
we shal not seke to haue.

The.x. commaundementes in an
other kind of Metre. Gene.

Attende

## The.x.commaundementes.

ATtend my people & geue eare,
of farly thynges I will the tel:
Se ẏ mi wordes in mind ẏ bere
and to my precepts liſten wel.

I am thy ſouereigne lord and god,
which haue the brought frō carefull
& eke reclaimed frō Pharos rod (thral
make thee no goddes on them to call.

Nor facioned forme of any thyng,
in heauen or earth, to worſhyp it:
For I thy god, by reuengyng,
wyth greuous plages this ſynne wyll
(ſmite.

Take not in vayne his holy name,
abuſe it not after thy wyll:
for ſo thou might ſone purchaſſe blāe,
and in his wrath he would thee ſpyll.

The lord frō worke ẏ ſeuēth day ceaſt,
and brought al thinges to perfect end:
ſo thou and thyne that daye take reſt,

A thankes geuing.

that to gods hestes ye may attende.

Vnto thy parentes honor geue,
as gods commaundements do pretēd:
that ỹ long dais ſt good mayeſt lyue,
in earth where god a place doth lende.

Beware of murder ſt cruel hate.
all fylthy fornicacion feare.
See thou ſteale not in any rate.
againſt no man falſe witneſſe beare.

Thi neighbors houſe wiſh not to haue,
his wife, or ought, ỹ he calleth myne:
his filde, his oxe, his aſſe, his ſlaue,
or any thyng, which is not thyne.

Ge.

A thankes geuyng after the
Lordes ſupper in
metre.

THe lord be thanked for his gifts,
and mercy euermore',

That

That he doth ſhow vnto his ſainctes,
to him be laude therfore.
Our tōges cannot ſo prayſe the Lord,
as he doth right deſerue.
our hartes can not of him ſo thinke,
as he doth vs preſerue.
His benefytes they be ſo great,
to vs that be but ſynne:
That at our handes for recompence,
there is no hope to wyne.
O ſinneſull fleſh, that ꝑ ſholds haue
ſuch mercyes of the lord:
thou doeſt deſerue more worthely,
of hym to be abhorde.
Nought els but ſynne & wretched-
doth reſt ẅin our hartes: (nes
and ſtubburnely againſt the lorde,
we dayly play our partes.
The ſonne aboue in firmament,
that is to vs a lyght:
doth ſhewe it ſelf more clene and pure
then we be in his ſight.
The heauens aboue, and all therin,

more holy are then we:
They ſerue the lord in their eſtate,
eche one in hys degree.
They doe not ſtryue for maſterſhip
nor ſlacke their office ſet:
but feare the lord and doe hys wyl,
hate is to them no let.
Alſo the earth and all therin,
of god it is in awe:
it doth obſerue the formers wyll,
by ſtrylful natures lawe.
The ſee, and all that therin is,
doth bende, when god doth becke:
the ſpretes beneth doth tremble al,
and feare hys wrathfull checke.
But we alas, for whom all theſe,
were made them for to rule:
doe not ſo knowe or loue the lorde,
as doth the oxe or mule
A law he gaue for vs to knowe,
what was hys holy wyll.
he would vs good, but we wyll not,
auoyde the thyng is yll.

Not

Not one of vs, that ſeketh out,
the lord of lyfe to pleaſe:
nor do the thyng, that might vs ioyne
our Chryſt and quiet eaſe.
Thus we are all his enemyes,
we can it not denye:
and he agayne, of his good wyll,
would not that we ſhould dye.
Therfore when remedy was none,
to bryng vs vnto lyfe:
the ſonne of god, our fleſhe he toke,
to ende our mortall ſtryfe.
And al the law of god our lord,
he dyd it ful obey:
and for our ſynnes vpon the croſſe,
hys bloud our dettes dyd paye.
And that we ſhoulde not yet forget,
what good he to vs wrought:
a ſigne he left, our eyes to tell,
that he our bodyes bought.
In breade and wyne, her viſibell,
vnto thyne eyes and taſt:
his mercyes great thou mayſt recorde

If that his sprete thou hast.
As once the corne did liue and grow,
and was cut down with sithe:
and threshed out wyth mani strippes,
out from his huske to drue:
And as the mille, with violence,
did teare it out so small:
And made it like to earthly dust,
not sparyng it at all:
And as the ouen, with fier hote,
did closse it vp in heate,
and all this done, that I haue sayd,
that it should be our meate.
So was the lord, in his riche age,
cut down by cruell death:
his soule he gaue in tormentes greate,
and yelded vp his breath.
Because that he to vs myght be,
an euerlastyng breade:
with much reproch and troubel great,
on earth his lyfe he led.
And as the grapes, in pleasaunt time
are pressed very sore:

and

and plucked down when thei be ryp,
not let to growe nomore:
Because the iuyse that in them is,
as comfortable drynke,
we might receaue and ioyfull be,
when sorowes make vs ſhrynke:
So Chrystes bloud out pressed was,
wyth nayles and eke wyth speare:
the iuyse wherof doth saue all those,
that rightly doe hym feare:
And as the cornes, by vnitie,
into one lofe is knitt,
so is the lord and hys hole churche,
though he in heauen syt:
As many grapes make but one wine
so should we be but one:
in fayth and loue, in Chryst aboue,
and vnto Chryst alone.
Ledyng a lyfe without all stryfe,
in quiet, rest and peace:
from enuy, and from malice both,
our hartes and tonges to ceasse.
Which if we doe, then shal we show,
that

that we his chosen be:
by fayth in hym to leade a lyfe,
as alwayes wylled he.
And that we may so doe in dede,
god sende vs all hys grace:
then after death, we shal be sure,
wyth hym to haue a place.

W. S.

## A thankes geuing to god for the institucion of holy Matrimony.

When god had made ỹ mā Adā
in paradyse to dwell:
and made him lord of lyuynge (things,
as genesis doth tel.
Ther was not one, that liked man,
to be to him a make,
It is not good for man to be,
alone, the lord it spake.
An helper therfore he shall haue,
to be to him a wyfe;

wyth

with her to lyue in fleſh as one,
and leade a godly lyfe.

So of his ribbe, the lord did make,
a liuing woman tho:
when man her ſawe, this is my fleſh,
and bones, he ſayd, alſo.

For thys cauſe ſhall a man forſake,
his father, then he ſayd:
hys mother eke, and hym betake
as one, hys wyfe to ayde.

From god ye ſee, it is,
an ordinaunce full iuſt:
and hath been vſed of holy men,
as wholſome ſalue for luſt.

Wythin ȳ arke there was not ſaued,
a man wythout his wife:
in wedlocke ſtate, ȳ lord would haue,
a new erected lyfe.

And as the lord had promyſed,
to Adam long afore:
the womans ſeed ſhall ouerthrowe,
the deuill and all hys lore.

So did he it renewe agayne,

after

after to Abraham:
that blessed shoulde all nacions be,
by one that of him came.

The patriarkes, after the law,
in matrimoni dwelt,
the contrary, that vsed it not,
the wrath of god they felt.

And in the law, that Moses gaue,
all sortes haue leaue to wed:
within their tribe, by lawful law,
eche man to kepe hys bed.

Both kinges and priestes, they had
as god did wel it like: (their wyues,
al whoring lyfe, and lawles loue,
the lord wyth law did stryke.

The messengers, that brought vs
that god in flesshe was cõme: (worde
hys priestly father wedded was,
that afterwarde was domme.

And Jesus Chryst, that is to vs
both god and lorde of lyfe:
his flesshe he toke within the wombe
of her, that was a wyfe.

Althoe

## Of matrimenie.

Although by man she had not lyen,
yet mariage had she made:
for god alone, that thing did worke,
and she was stil a mayde.

And maryed men to him he chose,
his preachers for to be:
by doctrine oft he did confirme,
the state of that degree.

And being bidden to a feast,
where mariage was the cause:
he turned water into wyne,
as testifie hys lawes.

Then did his preachers after hym,
as Peter eke and Paul:
Geue rules for men, & for their wifes,
to rule themselues wyth all.

Ye wiues, say they, see that ye loue
your husbandes as your head:
and shewe to them obedience,
wyth pure & perfect dread.

As Christes Church doth him obey,
and dare hym not displease:
So shewe yourselues obedient,

In al thynges and alwayes.

Ye men, lykewyse loue you your wy
as Christ his church did loue: (ues,
who gaue his life on earth for her,
hys loue did him so moue.

No man doth hate his flesh, is sayd,
at any tyme in dede:
but contrary he doth it helpe,
at all assayes and nede.

Beare ye your wiues, though they be
for so to you is wylde. (weake,
for heires they be with you of lyfe,
for whom the lord was kylde.

For to auoide the sinne, saith Paul,
of fornication:
let eche man haue hys lawfull wyfe,
and byde to her alone.

The woman eke let her be bolde,
an husbande for to take:
as lawfull helpe and remedy,
by him to her to make.

Now seing that we haue this ground
to fortifie thys facte:

thou

thou lord aboue, thy blessyng sende,
to ratifie this acte.

Sende þ thē frute, for to increase
thy flocke, that is so small:
and geue thē grace frō tyme to tyme,
on thee for ayde to call.

And if thou sende to them increase,
lord geue to them such grace.
that they may trayne thē vp in youth,
to runne a godly race.

And sende thys too, O lord aboue,
that in exile are wedd:
to loue thy law, to hate the lore
by Sathan to be ledd.

And send them long to lyue in loue,
as matrimony would:
and alwayes haue good wyl to heare,
what doe of right they should.

Then shal they lyue for the at length,
and there abyde for aye:
by Christ thy sonne, that by his death
their dettes to the did pay.

Which þ O lord graunt vnto vs,

that

That call vpon thy name:
for thy ſonnes ſake our prayers take,
and graunt to vs the ſame.
Then ſhal we ſaye and ſing wyth harte,
thy name wyth laude to prayſe:
to thee all myght, power eke and rule,
be now and for alwayes.

W. S.

## A prayer to god for his afflicted churche in Englande.

O God, that art the ready helpe,
of thoſe that call on thee:
ſaue and defende thy litle flocke,
that now in daunger be.
Geue eare to them, that on the call,
and ſaue them at theyr nede:
for thou canſt ſtay the wicked ſtreight
for al their haſt and ſpede.
What profet ſhould it be to thee,

to ſee the churche decaye:
thou haſt no mynde to loſe thy ſhepe,
though they doe goe aſtraye.
Deny we doe not, but we dyd
abuſe thy holy lawe:
which dayly ſtyl, from time to tyme,
thy godly eyes it ſawe.
But yet O lord ỹ gaueſt vs grace,
our ſynnes for to repent:
amending lyfe we did receaue,
as thou to vs it ſent.
But thou wilt ſay, the ſmalleſt ſorte,
a godly lyfe did leade:
we not deny thy ſayinges iuſt,
but they be true in dede.
Of all the ſonnes, ỹ thou haſt had,
but one thou doeſt regarde:
and for hys ſake thou art content,
that we ſhalbe preſerued.
So though there be but few on erth,
that right!y thee deſerue:
yet thou, O lord, for their good lyfe,
the reſydew preſerue.

Yf ten in Sodome had been found,
the cities styll had stande:
and had remayned wythoutē fall,
as did the other lande.

And let not now thy mercy slake,
but be thou alwayes one:
and haue respect vnto al those,
that trust to thee alone.

Those, whom ꝑ hast in prison layd,
for breakyng of thy law:
delyuer them, and geue them grace,
to lyue in better awe.

O god, doe not take them awaye,
their likes to vs are skant:
we haue such nede of learned men,
theyr lyues we may not want.

And if thou wilt, ꝑ they shall dye,
to plage vs for our synne.
yet let them not denye thy trueth,
but stil abyde therin.

Thou seest, what soles haue in their (mouth,
thy law to vs to preache:
in steade of trueth what fables fonde

In pulpettes they doe teache.
And thoſe that flye, O lord aboue,
thyne arme be their defence.
and make their iourneye proſper well,
that for thee are gone hence.
Let nor the ſee moleſt their gatte,
nor wynde their viage ſtaye.
and ſend them frendes in forain lãds,
to forder them alwaye.
And thoſe, that be at libertye,
and ſtyll doe here remayne.
geue them thy grace ſtedfaſt to be,
and feare no earthly payne.
And thoſe, ỹ know not what to doe,
to kepe their conſcience right.
make them awaye and paſſage free,
as beſt is in thy ſyght.
O lord, if thou to thoſe be ſtraight,
whoſe knes doe bowe to baal.
then ſhal they peryſhe in their ſynnes,
and be deſtroyed all.
Thus haue we made to the our ſuite,
lord heare vs we thee praye.

And checke the proude in their deuice
That goe from thee astraye.
Then shal we prayse thy holy name,
when succour thou doest sende.
and be our ayde and our defense,
and saue vs at our ende.

W. S.

## The comforte of god to hys afflycted churche in Englande.

BE not afrayde at all I saye,
my litell prety flocke:
the tempest shal not you molest
that are builte on the rocke.
The surges, that now are aloft,
thei shal be down ful lowe:
haue I not power to rule them all:
me thynke ye shoulde it knowe.
As high as waues doe nowe appeare

mone they ſhal come down:
I ſhal them take and ouerthrow,
as the vnfenſed towne.

And for a tyme be you content,
I doe your faythes but trye:
For al this rage beware and looke,
you doe not me deny.

You are not fyrſt, that I haue tryed,
I haue it vſed of olde:
from tyme to tyme, wyth myne electe,
I haue as now been bolde.

Call to your mynde, how ſ I haue
from tyme, that man did fall:
not ceaſed but to trye my churche,
for no yll wyll at all.

But for to knowe, if that thei would
in daunger me forſake:
and whether that my ſelfe alone,
they would their ſafegarde make.

Then thoſe that dyd truſt vnto me,
I did not them deceiue:
nor at their nede was I not gone,
nor them I dyd not leaue

But such as grudge & murmur styl
what had they at the ende?
They did not see the restyng place,
they dyd me so offende.
The deuil of me hath sometime leue
to rage and rore his fyll.
but myne elect I hym forbyd,
in any wyse to kyll.
Hath not your synnes deserued this?
I will let you be iudge.
iwis you can not it denye.
and why then doe you grudge?
You say the childe, that doth offend,
the father must him beat.
or els at length he wyll repent,
that he did him beget.
And would you, that I sholde of you
repent, that I you made?
so sould I, if I did not stryke,
so wicked is your trade.
And whether would ye here a while,
a litle smart sustayne.
or not rebuked haue at the ende,

the euerlastyng payne:
Synne is so ill afore my syght
and so I doe it hate.
thatnedes I must the same correct,
in all and eche estate.
And those, that here hide punish-
and doe their lyues amend. (ment,
I ease them, when I see my tyme,
and then succes I sende.
But those, that stryue & are agreued
and euilly doe it take.
I lay on more, as reason is,
who can my fury slake:
And such as doe runne quite away,
when that they be correct.
as vacaboundes and lawles men,
of me they be abiect.
But some there be, haue preti drifts
for to escape the rodd.
as childrendoe their parentes mocke,
so doe they me their god.
They make thēselues of euery sorte
on earth to lyue at ease.

my worde they wryth, & make it serue
theyr fancies for to please.
Loke what I would, thei should not
in heart or outwarde show: (doe,
their heartes, say they, ỳ I shalll haue,
though it be nothyng so.
How cā their hearts to me be straight
they bow their knees to baal:
their haltyng mides shal not thē help,
when sēd for them I shall.
Wherfore repent, I you aduise,
and be no more so frayle:
and geue me all your soule & harte,
and then shall you preuayle.
Consider, how that thou shalt dye,
and goe from hence thou must:
then shal your flesshe, ỳ you so loue,
be turned into dust.
And when, before my royall seate,
accoumpt that you must geue:
shal it then helpe, your haltyng lyfe,
that you on earth dyd lyue?
Therfore al ye, that faythfull be,

and

and wyl haue me your ayde:
ſee that ye loue and eke obey,
al that which I haue ſayd.
Then ſhal ye, at your dying daye,
be ſure wyth vs to dwell.
and ſhal eſcape the firie dartes,
of ſatans paynes in hell.
And wyth my ſonne then ſhall you reigne,
which for your ſines did die :(
In ioye and bliſſe withouten ende,
I wyll not hym denye.

W. S.

# A Certaine Christian and godly prayers, collected and made by diuerse learned men, mete for al persons and seasons, to be practysed of priuate men in their houses.

## A godly prayer vpon the .9. of Daniel per Myles Couerdale.

O Lord god, which art myghty and dreadfull, thou that kepeste couenaunt and mercy wyth them, that loue thee and kepe thy cõmaũdemẽts, we haue synned, we haue stubbornlye gone backe from thy lawes and precepts: we woulde neuer obeye thy seruauntes the Prophetes, that spake in thy

thy name to our kyngs and princes, to our forefathers and to al the people of our land. O lord righteousnes belongeth vnto thee, vnto vs pertayneth nothing but open shame, as it is come to passe this day, vnto our miserable cõtry of Englande. Yea vnto all our nacion whether they bee farre or neare, through al lãdes where they ar scattered for ỹ offences, ỹ they and we haue cõmitted against thee. So ỹ the curses and punisshmentes, which are written in thy law, are poured vpon vs, and ỹ hast perfourmed those words, wherw thou didst threatẽ vs and our rulers, which gouerned vs, w ỹ same plagues ỹ before wer threatned. And yet notwstãding both they ſt we procede in our iniquities ſt ceasse not to heape synne vpon synne. For they ar gõe backe frõ ỹ obediẽce of the truth, ſt ar turned againe to ỹ most abominable idolatrye, frõ ỹ which thei wer once called by the preachynge of thy moste holy worde.

And

And we alas to thys day doe not earnestly repent vs of our former wickednes, neither rightly doe we consyder the greatnes of thy displeasure. Such are thy iuste iudgementes, O Lorde, that thou punissest synne by synne, & man by hys owne inuention, so that there can be no end of iniquitie except thou preuent vs, O lord, wyth thy vndeserued grace: therfore conuert vs O lord, and we shalbe conuerted. For we doe not offer vp our prayers vnto the trustyng in oure owne rightuousnes, but in thy manifolde mercies. And although thou hast once of thi greatmercye deliuered vs from the miserable thraldom and errour of blindnes, and called vs to the swete libertye of the gospel which we not wythstandynge haue most shamefully abused, in obeying rather our owne lustes and affeccyons then thy holy preceptes: yet we beseche thee once agayne for thi names sake

ſake to powre ſome cōfortable droppe of thyne accuſtomed mercy vpon vs, enclyne thyne eares and open thyne eyes to beholde the greuous plagues of our country, the continuall ſorowes of our afflicted brethren and our woefull baniſhment: and let our afflicciōs and iuſt puniſhmente be an admonicion and warninge to other nacyons, amonge ſt whom we are ſcattered, that wyth all reuerence they maie obey thi holy goſpell, leſt for lyke contempt in the ende lyke or woorſe plages fal vpō them. Wherefore O Lorde heare vs, O Lord forgeue vs, O Lord cōſider and tary not ouer long, but for thi dere ſonne Jeſus Chriſts ſake be mercifull vnto vs and delyuer vs. So ſhal it be knowne to al the world, that thou onli arte the ſelfe ſame God, that ſheweth mercy to al ſuch, as vnfaynedly cal vpon thy holy name. Amen.

O almighrie

O lo almighty, euerliuing and most merciful lord god, the dere father of oure lorde and sauioure Jesus Chryst, and through him our most gracious good father, whose prouydence is ouer al, whose wysedome and righteousnes is seen ouer al, as thy mercis euen in the middest of most miseryes are tasted of all, in dede we haue deserued most horrible plages, by reason of our vnthankfulnes, cõtempt & slaũderous abusynge thy moste holy gospel, whych most plentifully and purely þ diddest geue vs: & such a prince to promote and propagate the same, as neuer sithens Englande was christened was knowne the lyke: we, I say, haue deserued not only the takyng away of our deare Prynce and the benefyte of the misterye of thy pure gospell: but also all other most horrible plagues, þ can be deuised. For great and hainous are our offences: and therefore iust þ

&c.

art, and righteous are thy iudgemẽts, if (as thou haſt begonne) thou ſhalt cõtinew to power out vpon vs thi feareful plagues, & indignacion. But gracious lord in thyne anger, becauſe thou art accuſtomed to remember mercy, & ful welknoweſt wherof we ar made, and what we ar able to bear, we beſech thee, whych arte riche in mercye, and plentyfull in al them that cal vpõ the, that for thy names ſake through chriſt, thou wouldeſt correcte vs accordyng to thy ſwete mercye, and not in thy power furie and indignacion. Muche better it is for vs (deare father) and more tollerable, that we ſhould yelde oure ſelues into thy handes to be chaſtyſed of thee, then to fall into the handes of thy enemyes, as Dauid prayed: for great is thy mercy.

Agaynſt thee, agaynſt thee only haue we ſynned and broken thy holye commaundementes. But louing lorde and

almightie

almightie God and father, well thou knowest, we haue not synned agaynst the deuil, the world, the Pope & hys prelates: neyther agaynste ẏ Quenes hyghnes: and politike Maiestrates of our Realme, so that iustlye haue they no right or power to punishe vs: how be it thou maist iustly vse them as thy fearce rod against vs. But, good God and heauenlye father, agaynste them haue we not so behaued oure selues, ẏ ryghtly and iustly they cā be thought to punishe vs: yea rather they wyshe, that wyth them horribly we woulde displease thee, and sinne against thee. For nothyng shoulde it greue them, if we were horrible rebels against thee, blasphemers of thy name, idolatours, worshippers of stockes & stones, false seruers of thee, adulterers, theues, drō kardes, murtherers, gluttons, oppressours and all together ouerwhelmed in mischief. But thys is our synne and

offence,

offence agaynst them, because we be-
leue and confesse thee, god the father,
to be the only god: and Jesus Chryste
thy deare sonne, to be the only Lorde
and sauiour, bisshop, preist, mediatour:
and the holy sprite to be the only com-
forter, geuer of lyfe and counsell, and
master of all trueth: and the written
worde to be the launterne to oure fete,
the sufficient doctrine to our saluacio:
thys deare Lorde is a synne agaynste
them. Because we wyll not serue thee
after the tradicions of men, but as in
thy worde by thy sonne and Apostles
thou hast taught vs: Therfore are thei
angry, wrothe and persecute vs. If we
would worshippe bread in steade of
Chryste, caste of care and creed of the
satisfactori and propiciatori sacrifice,
whych thy sonne our lord dyd make in
hys own body himselfe once for all, to
the perfect santifieng for euer of all y
Ualbe saued: and come and bye theyr

propiciatory sacrifices, in that abomi-
nable ydoll the masse: if we wold cast
of thy commaundementes, to folowe
good intentes, to serue thee in a tong
we know not, to pray vnto Saincte-,
to bie pardōs, to runne a pilgremage,
to offer cādels and tapers to ymages,
to bye trentales and diriges, to say as
they say, and doe as they doe, submit
tyng our selues to the Antichrystyan,
popysshe and deuillisshe churche, cleane
contrarye from the fayth of thy catho-
lyke and true churche, which is groun
ded and builded vpon thy deare child
Jesus Christe: who as he is the foun-
dacyon, so is he the fulnes of al, wher
of we al receaue: and the very ioynte,
which coupleth and knitteth to gether
euery one of vs, to growe and goe fore
wardes into a perfecte man: beeynge
made of thee vnto vs wysdōe and righ
teousnes, and santification, and redep
tion, that our reioysyng mighte bee in

hym

him: which also is our head, from whō commeth oure lyfe, by ỹ worckynge of his sprite, which is kept alyue in vs so lōg as we suck of ỹ natural iuce, which descēdeth frō our head into ỹ mēbers: that is to say, so long as we stycke and abyde by his written worde ꝛ gospel, not suffring ỹ same to putrifie and corrupt by admitting false gloses ꝛ expositions of mens own braynes and deuyces, not conteyned in ỹ booke of the bible: if (I say deare lord) we woulde doe thus, leauing the foūtaine of life, and drynke of their durtye pyttes and cesternes, thē ſhould we haue peace ẅ them: then would not the deuill ragg, then would ỹ world wrestell no more agaynst vs, then would ỹ Pope ꝛ his prelates promote vs: then woulde the Quene be merciful, ꝛ the magistrates our good masters, euē as thi dere sōne sayth: if ye were of ỹ worlde, ỹ worlde wold loue his own: here therfore loke down, a merciful father, towards vs,

and a iudge towarde al ſuche our enemyes, as are not to be conuerted. For they are no leſſe thyne enemyes then ours, ſo that in perſecutyng vs and puniſhing vs, they perſecute thee and puniſhe thee. For thys worde whych we beleue and confeſſe, is not our expoſicions or conſtrynges: but the expoſicions and conſtryngs of thy holy ſpirite: thys geare the deuill cā not abide, but would haue thy place, and bee to vs a god. The Pope & his prelates woulde reigne in mennes conſciences: and for gods worde, they woulde haue vs beleue their ſtinking tradicions, coūſels, decres and lyes. The Quene and Magiſtrates, in place of thy ſonne Jeſus Chriſt, would place their abominable ydoll of bread. In place of our prieſte after the order of Melchiſedeck: they would place Prieſtes after the order of Baal and Antichryſte. Inſtead of Chryſtes ſacrifice, they woulde thruſt

oute

out vnto vs an horrible ſacryledge, & ſpoylyng of thy ſonne Jeſus Chryſte of hys glorye. If thys bee a ſynne to ſticke vnto thee our god and father: to ſticke to thy Chryſte oure lorde, alone ſauiour, perfyte preyeſt, Prophete, Biſſhoppe, ſacrifice propiciatorye, propiciacion, and mediatoure: to thy holye ſprite our doctour, comforter, viuificator, expoſitor of thy worde: and to thy written worde, and goſpel, our onely ſquare rule, and lyne to ſerue thee by: if it be a ſynne to beleue thys, and after our callyng, euery one of vs, to cõfeſſe and proteſt thys: then thou art a ſynner, which cõmaundeſt and requireſt thys of vs. Wherefore awake oh Lorde oure god. Sanctifie thy holye name, whyche they blaſpheme. Stablyſſhe and ſtrengthen thy kyngdome, whyche they diſturbe in vs. And ſuffer not thy ſelfe to bee trodeu vnder foote of them, becauſe of the greuouſ-

nes of our ſynnes: for they (O lorde) doe not puniſhe in vs our ſynnes: but they ſeke to ſuppreſſe and wholly to take awaye thy holy name, worde and worke in vs: that ẏ ſhoulde ſte not bee truly worſhipped, and that ẏ mighteſt haue no people to beleue in the, and cõfeſſe thee. Oh vouchſafe therefore to heare mercifully, and to graunt graciouſly this our cõplainte. Deare father of mercy, which haſt bidden vs in our nede to cal vpon thee, and doeſte promes ẏ thou wilt heare ſt helpe vs, ſo ẏ we ſhall prayſe thy name for Chriſtes ſake therfore, in whõ ẏ art wel pleaſed although in vs for our manifold ſines thou haſte iuſt cauſe to be diſpleaſed, (but great is thy mercye) for hys ſake (I ſay) in thys our nede helpe vs in ſuch ſort, as moſt may be to thy glory, our conſolacion, conuerſyon of ſuch as are to be conuerted, and ſubuerſyon, confuſyon, and eternall ſhame of ſuch

as

as seke thy dishonor, and are not to be conuerted. For thyne is the kyngdōe, the power and the glory for euer and euer. Amen.

O Almightie and moste mercyfull father, whose property is to haue mercy and pitie, heare the supplicacions and praiers of thy seruauntes: shewe the lyghte of thy countenaunce euer, for thy names sake, vpon ỹ church of England, which is desolate. Loke downe frō the heauēly seate of thy maiesti, and behold, to visite thy vyneyarde of Englande. The wylde beare oute of the wood doeth roote it vp, and the wyld beasts oute of the fielde deuoure it. Thye worde, O God, and the ryghte vse of thy sacramentes are banyshed oure Realme.

Vngodly straungers, enemyes to thy trueth, haue spoyled & destroyed oure natiue country. Ypocrites rule at their pleasure, and false religion hath place there. True preachers be put to silēce, prysoned, banished, burnt, and tormented. False Prophetes doe teach lyes, & gayn say thy trueth spytefullye. And these plagues hast thou poured vpon vs sodainly: lest if thou hadst made any longer delaye, we should haue rūne hedlong into al kynde of vngodlines: we haue synned and done wyckedlye, and now wyth sore sighes from ỹ bottome of oure hartes, we doe humbly, for thy sonnes our Lordes sake, desire forgeueneſſe of all oure offences. And though there be nothing in vs to moue thee vnto mercye: yet of thyne owne goodnes helpe vs we beseche thee. Consider not ỹ, which we haue deserued to feele and suffer, but wyat of ryght all people myght iudge of thy mercye.

Behold

whole Senates, officers, preachers & people wythin the ditions of ỹ same: ỹ euen as they haue godly begonne a reformacion in relygion, so they may dayly goe forwarde to bryng thesame to a more perfection, and increase in al true knowledge, vertue & godlines to ỹ terrour & discomfort of theyr aduersaryes, & prayse of thy most holy name. And vnto our parentes, kynsfolkes, & frendes graunt lord they maye beleue in hart, & confesse in worde & workes, thy sonne Jesus Christ. And so direct and order our prayers, studyes & diligence to theyr edifyinges, ỹ beyng deliuered from the cruell persecucion & tyranny of ydolatrous papystes: they may receaue spirituall cõforte, in euydente and constaunte professyon of pure relygyon to make their vocacion and electyon certayne, and thy true honoure and glorye knowen vnto all menne. Suffer vs not at any tyme to

be

be disappoynted of necessaryes, leste that we shoulde be brought into. desperayre of thy fatherly prouydence and goodnes: but that in all aduersytyes, we beyng pacyent and content may be faythfull, applying our vocacion vnto the settynge forth of thy name, and by dayly thankes geuing for the exceding benefites glorifye thee, the euerlastig father, wyth thy sonne, and the holye goost, one onely god for euer and euer. Amen.

AS Dauid, seeyng thyne angell wyth his sweord redy drawen (most righteous lord) to plage Jerusalem, cryed out vnto the: it is I lord, that haue sinned & that haue done wickedly, thyne hande be vpon me. & not vpō thy pore shepe, where through thou waste moued to mercye, and baddest thyne aungel put

vp

vp his ſweord, thou haddeſt taken pu
niſhment enoughe: Euen ſo we (graci=
ous god) ſeyng thy fearefull ſweord,
of vengeaunce ready drawen and pre=
ſently ſtriking, agaynſte our countrye
of Englande, and thy churche in the
ſame: We, I ſay, are occaſioned euery
man now to caſt of our eyes from be=
holdyng and narowly ſpyeng out of o
ther mens fautes, and to ſet our owne
only in ſyght, that wyth the ſame Da=
uyd thy ſeruaunt, and wyth Jonas in
the ſhyppe, we may crye: it is we Oh
Lorde that haue ſynned and procured
thys thy greuous wrathe. And thys
now we here preſently gathered to ge
ther in chryſts name do acknowledge,
confeſſyng our ſelues giltye of horry=
ble ingratitude and vnthankfulneſſe
for our good kyng, for thy goſpell and
pure relygion, and for peace of the
churche, and quietnes of the common
people. Beſydes our negligences, and

many

many other our greuous sinnes, wher through we haue deserued not onelye these, but also muche more greuous plagues, if that euen presentlye thou dyddest not (as thou art wont) remember thy mercye byfore we seke it sue for it. we take boldnesse, as thou commaundest vs to doe in oure trouble, to come and cal vpon thee to be merciful vnto vs: and of thy goodnes, now we humbly in Chrystes name praye thee, to holde thy handes and cease thy wrath, or at the leaste so mitigate it, þ oure realme mai be quietly gouerned, and the same eftsones bee an harboure for thy church and true religiō: which doe thou restore to vs agayne, accordyng to thy greate power and mercy. And we shall prayse thy name forezuer, throughe Jesus Chryste our onli mediatour and sauiour. Amen.

Although

ALthough we haue deserued no better then eternal damnaciō, muche more then (good lorde) the greuouse plagues fallē vpon vs and dayly increasinge: yet in as much as ỹ hast commaunded vs to cal vpō the in al our nedes: in as much as thou hast promysed to heare vs, when soeuer we cal vpon the, and that in such sort as we shall therefore prayse thee: in as much also as the malyce of thyne enemyes, together wyth their power increaseth daylye, to the suppressing of thy trueth, and of al thē that would worshyppe and serue thee thereafter: ſt they aboute thē, ỹ are in auctoritie, especially the clergye, continualli labour ſt come together to digg vp pittes, wherein thy poore childzen might fal ſt we destroyed: We deare father, to the we mak our mone: besechig the as ỹ haste alredi frustrated in sōe part ther deuises (thi nam: therfore be praised) so ỹ wilt cōtinue w to frustrate

whatsoeuer thei shal goe about against the and thy people, thou heardest Dauid pray agaynst Achitophel, & dydest confounde Achitophelles counsels. Thou ouerthrewest Hamans deuices against Mardocheus and the Jewes: the attemptes of Senacherib, Holifernes, Pharao, Jesabel, and of all persecutors and oppressours of thy people thou broughtest to naught: ỹ gaueste grace and strengthe to thy disciples, praying to the agaynst the heades and rulers of Jury. And arte thou not the same god nowe, that thou were thēr is thyne eare stopped, that thou canste not heare? is thyne arme nowe shortened, that thou canst not helpe? hath thi most mercifull heart forgotten now to shewe mercye? which in the middell of thine anger arte wonte to remember mercy? art thou not ryche in mercye & plentifull to all them, that call vpon thee? Ah deare father, be mercyful thē

vnto

vnto vs for thyne own names sake. Be merciful vnto vs and helpe vs. We cõfesse that we are most vnworthy of any merci, but bi so much more it shalbe to ỹ prayse of thy glory, how muche we are vnworthy, and therfore good lord be merciful vnto vs. For thyne eare is not stopped, but that thou maist heare nor thyne arme shortened, but ỹ canste helpe: neither hath thy mosse mercifull hart forgotten to bee gracyouse vnto vs. Therfore becausse thou art the same God now, and riche in mercy vnto all that call vpon thee: Vnto vs, I saye, bowe down thyne eares therfore, and heare vs. Deare father beholde ỹ clergye and them that be in auctorytye, beholde thyne enemyes, beholde ỹ multytude of them, beholde their deuises, their intẽtes, their malice, their pride, their ypocrysye, and tiranny, and how they haue succesſe almost in eueri thig they take in hande: so that they whett

their tonge against vs and say, where is their god: Thou our god art in heauen & doest what so euer pleaseth thee, both in heauen and in earth, most iustly and most mercifully. Loke downe therfore that thyne eyes may know it. Mercifully beholde thyne owne cause and gospel. Behold thy poore people, how they are oppressed and dayly doe decrease: beholde our infirmitie oure ignorauncе, oure weaknes, and howe we haue no helpe at all but thyne. To thee therfore deare father we come & make our praier, desyrynge thee to remember thy most gracious promes, & suffer not the scepter of the vngodlye to lye long vpon the lotte of thy children: leste thy children stretche foorth theyr hande to iniquitie with the wicked. Other helpe or comforte we see not, but that whych thou of thy mercy wylt vouchsafe to bestow vpon vs, that we may prayse thy name therowe Je-

sus

ſus Chryſt our lord. As therfore thou knoweſt may be moſt to thi glory, and our comfort: ſo work in thi good time, through and for thy deare ſones ſake Jeſus Chryſt, our only Lord and Sauioure, propiciacion and redemption, whyche payed the raunſome for oure ſinnes, ſuſtayning thy wrath due to our ſynnes in his pure bodi, in which only thou haddeſt pleaſure. Amen.

## A confeſſion for all ſtates and tymes.

O Eternal god and moſt merckfull father, we confeſſe, and acknowledge, here before thy diuine maieſtie, that we are miſerable ſynners, conceyued and borne in ſynne and iniquitie, ſo that in vs there is no goodnes.

For ỹ flesshe euermore rebelleth agaīst the sprite, wherby we continualli trāsgresse thy holy preceptes and cōmaūdements, and so purchase to our selfs, throughe thy iust iudgemente, death & damnacion. Notwythstandynge (O heauenli father) for asmuche as we ar displeased wyth oure selues for the sinnes, that we haue cōmitted againſt thee, and doe vnfaynedly repent vs of the same, we most humbly besech thee for Jesus Chrystes sake, to shewe thy mercy vpon vs, to forgeue vs all oure synnes, and increase thy holy sprite in vs: that we, acknowledging, from the botome of oure hartes, oure owne vnryghteousnes, maye from hencefoꝛth not onely mortifye our synfull lustes and affeccions, but also brynge foꝛth such frutes, as may be agreable to thi most blessed will, not for the worthynes therof, but for the merites of thy beloued sonne Jesus Chryst, our only

saluour

ſauiour, whom thou haſt already gy-
uen in an oblacion and offerynge for
our ſynnes: and for whoſe ſake we ar
certaynly perſuaded, that thou wylte
denye vs nothynge, that we ſhall aſke
in his name accordyng to thy will. For
thy ſpirite doth aſſure our cōſciences,
that thou art our mercifull father, and
ſo loueſt vs thy childrē throughe him,
that nothynge is able to remoue thy
heauenly grace, and fauour from vs.
To thee therfore, O father, wyth the
ſonne and the holy ghoſte, bee all ho-
nour, and glory, world wythout ende.
Amen.

## A prayer for the whole ſtate of Chriſtes churche.

ALmightie god and moſt merciful
father, we humbly ſubmitte oure
ſelues and fall downe before thy

maiestye, beseechynge thee from the bottome of oure hearts, that thys seed of thy worde nowe sowen amongst vs maye take suche deep roote, that neyther the burnynge heate of persecuciō cause it to wyther, neyther the thorny cares of thys lyfe dooe chooke it, but that as seede, sowen in good grounde, it maye brynge forth thirtie, sixtie and an hundreth folde, as thy heauenlye wysedome hath appoynted. And because we haue neede contynuallye to craue many thinges at thy handes, we humbly beseche thee (O heauenly father) to graunt vs thy holi sprite, to direct our peticions, that they may proceede from suche a feruente mynde, as may bee agreable to thy moste blessed wyll. And seyng that oure infirmitye is able to doe nothinge, wythoute thy helpe: and that thou art not ignoraunt wyth howe many and greate temptacyons,

tyons, we poore wretches are on euery syde enclosed, and compassed: Let thy strength (O Lorde) sustayne our weakenesse, that we, beeyng defended with the force of thy grace, maye bee safelye preserued agaynste all assaultes of Satan: who goeth aboute continually lyke a rorynge lyon, sekyng to deuoure vs.

Encrease oure faythe (O mercyful father) that we dooe not swarue at any tyme from thy heauenlye worde, but augmente in vs hope and loue, wyth a carefull kepynge of all thy commaundementes: that no hardnes of harte, no ypocrysye, no concupiscencye of the eyes, nor intysmentes of the worlde, dooe drawe vs awaye from thy obedyence. And seynge we lyue nowe in these moste perylous tymes, lette thy fatherlye prouidence defende vs, agaynste the vyolence

of our enemyes, whych do euer wher pursue vs, but chiefly agaynste ẏ wicked rage and furious roares of the Romyshe idoll, enemy to Christ. Furdermore forasmuche as by thy holy Apostle we be taught, to make our praiers and supplicacions for al men, we pray not only for our selues here presente, but beseech thee also, to reduce al such, as be yet ignoraunt, from the miserable captiuitie of blindnes and errours, to the pure vnderstanding, and knowledge of thy heauenly trueth, that we al, with one cõsent and vnitie of mids, may worshyp thee our onely god and sauiour. And ẏ all pastors, shepherds and ministers, to whom thou hast cõmytted the dispensacion of thy holye worde, and charge of thy chosen people, may both in their lyfe ꝛ doctrine, be founde faythfull, settyng onely before their eyes thy glory: and that by them al poore sheepe, whych wander ꝛ

go

go astray, may be gathered & brought home to thy folde. Moreouer because the hartes of rulers are in thy hands, we beseche thee to direct and gouerne the hartes of all kynges, prynces and magistrates, to whom thou hast committed ỹ sweord: especially (O lord) accordyng to our bounden dutye, we beseche the to maintayne and encrease the honourable estate of thys Cytye, into whose defense we are receaued, ỹ Magistrates, the counsell, and all the whole body of thys common weale. Let thy fatherli fauour so preserue thē and thy holy sprite so gouerne theyr hartes, that they may in suche sort execute theyr office, that thy relygiō may be purely mayntayned, maners reformed, and synne punisshed accordynge to the precyse rule of thy holy worde. And for that we be all members of ỹ misticall body of Jesus Chryste, we make our requestes vnto thee (O heauenlye

wenly father) for all ſuche as are afflicted wyth any kynde of croſſe or tribulacion, as warre, plague, famyne, ſickneſſe, pouertie, impriſonmente, perſecucion, banyſhmente or ani other kind of thy roddes, whether it be calamity of body, or vexacion of mynde: that it woulde pleaſe thee, to geue them pacyence, and conſtancye, till thou ſende them full deliueraunce of al their troubles. And as we bee bounde to loue, & honour parentes, kynſfolkes, frendes and country: ſo we moſte humbly beſeche thee, to ſhewe thy pitie vpon our miſerable country of England, which once, through thy mercy, was called to lybertye, and nowe for their and oure ſynnes, is broughte vnto moſte vyle ſlauery and babylonicall bondage. Roote oute from thence (O Lorde) al rauenynge wolues, whych, to fil their bellyes, deſtroy thy flocke. And ſhewe thy greate mercyes vpon thoſe oure

brethren,

brethren, whyche are persecuted, cast in pryson, and daylye condemned to death, for the testymony of thy truth. And thoughe they be all destytute of all mans ayde, yet lette thy sweete cõforte neuer departe from them: but so inflame their hartes wyth thy holye spirite, that they maye boldelye and chearefully abyde suche tryall, as thy godly wysoome shall appoynte. So þ at length as well by their death as by their lyfe, the kyngdome of thy deare sonne, Jesus Chryste, maye increase, and shyne throughe all the world. In whose name we make oure humble peticions to thee, as he hath taught vs. Our father whyche art in heauen. &c.

## A moznynge prayer.

Almyghtye

ALmightie god and moſt merciful father, we doe not preſente our ſelues here before thi maieſtye truſtyng in our owne merytes or worthynes, but in thy manyfolde mercyes, whych haſt promyſed to heare our prayers & graunte our requeſtes, whiche we ſhall make to thee in the name of thy ſonne Jeſus Chryſt our lorde: who hath alſo commaunded vs to aſſemble oure ſelues together in hys name, with ful aſſurãce that he wyll not only be amongeſt vs, but alſo be our mediatour, and aduocate towardes thy maieſtie, that we may obtayne all thynges, whych ſhall ſeme expedient to thy bleſſed wyl, for our neceſſites. Therefore we beeſeche thee moſte mercyfull father, to turne thy louyng coũtenaũce towardes vs, and impute not vnto vs our manifold ſynnes and offences, wherby we iuſtly deſerue thy wrath & ſharpe puniſhment,

ment. but rather receaue vs to thy mer
cy for Jesus christes sake, acceptynge
hys death and passyon as iust recom=
pence for all our offences, in whom on
ly thou art pleased, and through whō
thou canst not be offended wyth vs.
And seyng that of thy greate mercyes
we haue quietlye passed thys nyght,
graunte (O heauenly father) that we
maye spende and bestowe thys daye
wholly in thy seruyce, so that all oure
thoughtes, wordes and dedes, maye
redounde to the glorye of thy name; ſt
good ensample to all men: who, seyng
our good workes, may glorifie the our
heauenly father. And for asmuche as
of thy mere beneuolence and loue, ꝓ
hast not onely created vs to thine owu
similitude and lykenes, but also hast
chosen vs to be heyres, wyth thy dere
sonne Jesus Chryst, of that immortall
kyngdome, which thou preparedst for
vs before the beginninge of ꝯ worlde:

we

we beseche thee to increase oure fayth and knowledge, and to lyghten oure hartes wyth thy holy sprite, that we may in the meane tyme lyue in godlye conuersacion and integritie of lyfe: knowyng that ydolaters, adulterers, couetous men, contencious persons, dronkardes, glottons, and suche lyke shall not inherite the kyngdom of god. And because thou hast commaunded vs to pray one for another, we doe not only make request (O Lorde) for our selues and them, that thou hast alredy called to the true vnderstanding of thi heauenly wyll: but for all peóple and nacions of the worlde: that as they knowe by thy wonderfull workes, ẏ thou art God ouer all so they maye be instructed by thy holy sprite to beleue in the, their onli sauiour and redemer. But forasmuch as they can not beleue except they heare, nor cā heare but by preachynge, and none can preache ex

cepte

cept they be sente: therefore O Lorde rayse vp faythful distributors of thy misteries, who settyng apart al world ly respectes may, both in their lyfe and doctrine, only seke thi glory. Contrarely confounde Satan, Antichryste, wt all hyrelynges and papystes, whom ẏ haste already cast of into a reprobate sense: that they maye not by sectes, schismes, heresies and errours, disquiet thy litle flock. And because, O lord, we be fallen into the latter daies, and daungerous tymes, wherein ignorãce hath gottẽ the vpper hande, and Satã with his ministers seeke by all means to quenche the lyght of thy gospel: we beseche thee to mainteine thy cause agaynste those raueninge wolues, and strengthen all thy seruauntes, whom they kepe in prison and bondage. Let not thy long sufferyng be an occasion either to increase their tyrannye, or to dyscourage thy chyldren, neyther yet lette oure synnes, euylles and wyc-

kednes

Fidnes bee a hynderaunce to thy mer-
cyes, but wyth spede (O Lorde) consi-
der these great miseryes, and chiefly
the afflicciens of our country, whiche
once florysshed throughe thy mercyes,
and now for contempt of thy wórde is
plaged accordyng to thy iudgemente.
Alas Lorde, mayst thou not be intrea-
ted? shal we thus be lefte in despayre?
shal al the worlde laughe at our shame
for euer? trueth it is lord, that we wer
more then sufficiently warned of thys
thy vengeaunce to come, bothe by thy
worde and examples of others. For thi
people Israell many tymes by their
synnes prouoked thyne anger, and
punishedst them by thi iust iudgemēt:
yet though their synnes were neuer so
greuous, if they once returned from
their iniquitie, thou receauedst thē to
mercy. We therefore moste wretched
sinners bewaile our manifold sinnes,
and earnestly repent vs of our former
wickednes,

wickednesse and vngodly behaueoure towardes thee, and whereas we can not of our selues purchase thy pardō: yet we humbly beseche the, for Jesus Chrystes sake, to shewe thy mercyes vpon vs, and restore vs agayne to thy fauoure. Graunt vs deare father these our requestes, and all other thynges necessarie for vs & thy whole church, accordynge to thy promes, in Jesus Chryst our Lord: in whose name we beseche thee as he hath taught vs saying. Our father. &c.

## ¶ A prayer to be sayed before meales.

ALL thynges depende vpon thy prouydence (O Lorde) to receaue at thy handes due sustenaunce in tyme conuenyente.

Thou geuest to them, and they gather it, thou openest thy hand, and they are satisfied wyth all good thynges.

O heauenly father, whiche arte the very fountayne and full treasure of al goodnes, we beseche thee to shewe thy mercies vpon vs thy children, and sanctifie these giftes, which we receaue of thy merciful liberalitie, grauntyng vs grace to vse them soberly and purelye, accordyng to thy blessed wyll: so that therby we maye acknowledge thee to bee the auctore and geuer of all good thynges, and aboue all, that we maye remember continuallye, to seeke the spirituall foode of thy worde, wherin our soules maye bee nourished euerlastyngly, through our sauiour Christ, who is the true bread of lyfe, whiche came downe from heauen, of whō who soeuer eateth, shall lyue for euer, and reigne wyth him in glory world without ende. Amen.

## Godly prayers.

### All thankes geuing after meales.

LEt all nacyons magnyfye the lord, let al people reioice in prai ſing and extolling his great mer cyes. For hys fatherly kyndnes is plentifully ſhewed forth vpō vs, and the trueth of hys promes endureth for euer. We render thanks, vn to thee (O Lorde God) for the many folde benefytes whiche we continual ly receaue at thy bountifull hande, not onely for that it hath pleaſed thee to feede vs in thys preſent lyfe, geuynge vnto vs all thynges neceſſarie for the ſame: but eſpecially becauſe thou haſt of thy free mercie faſhioned vs a new into an aſſured hope of a farre better lyfe, the which thou haſte declared vnto vs by thy holy goſpell.

Therfore we humbly beseche thee (O heauenly father) that thou wylte not suffer our affections to bee so entangled or rooted in these earthlye or corruptible thynges: but that we may alwayes haue oure myndes directed to thee on highe, continually watchinge for the commyng of our lord and sauiour Christ, what tyme he shal appeare for our full redempcion. To whom & thee, and the holy gost, be all honoure and glory, for euer and euer. Amen.

## A prayer before dinner.

O Most gentil god and louing father, whych mercifully fedest al lyuinge creatures, we beseche thee blesse vs and all these giftes, which we at this

present ſhal receaue at thy bounteous hande for the refreſhyng of oure hungry bodyes, and geue vs grace to doe al thynges vnto the glory of thi name thorowe Jeſus Chryſte oure Lorde. Amen.

## A thankes geuyng after dynner.

WE thanke thee O heauenly father for thys our foode, which beyng ſanctified by thy worde thou haſte vouchſafte at thys preſente to geue vs: we beſeche thee, ꝙ thou wylt alſo feede our ſoules wyth the liuely bread of thy worde, whiche commeth out of thy mouth, that we, receyuing at thy mercyfull hand meate both for our bodyes and ſoules, maye lyue and growe in all godlynes vnto

the glory of thy blessed name, thorow Jesu Christe our Lorde. Amen.

## ¶ A prayer before supper.

THe eyes of all thynges looke vp and trust in thee, O Lord, and thou geueste them meate in due tyme, thou openest thy hande and fyllest euerye liuing creature wyth thy blessing: vouchesafe O heauenly father for Christs sake, mercifullye to loke vpon vs, louinglye to blesse vs, & liberallye to geue vs grace to tast of these thy creatures, that our bodyes beyng satisfied with the moderate vse of thē, we may be the more able to serue the lorde our god, and to profet our neighboure, throughe Jesu Christ our Lorde. Amen.

## A thankes geuinge after ſupper.

FOr theſe thy benefites, where wyth thou haſt refreſhed oure hungry bodyes, we thanke the (moſte mercifull father) deſyring thee that thou wylt alſo fede our ſoules, wyth liuely fayth in ẏ bloud of thy ſonne Jeſus Chryſte oure Lorde, that we beleuing ſtedfaſtly, and worckyng diligently thy holy wyll, may obtayne thy glorious kyngdome, thorow the ſame Jeſus Chryſte oure Lorde. Amen.

## A mornyng prayer.

OAllmightie eternal god, moſt merciful father, who thys night and alwayes haſt graciouſly defēded our ſouls ſ bodys, ſ geueſt vs our natural reſt: graũte vs thy grace ſ holye,

ſprite, ꝙ as we now awake frō bodely ſlepe, and are entred into the ſyght of the daye, we maye euen ſo aryſe from the nyght of blynde ignoraunce, and eke from all ſynfull woorkes of darknes: and ſo walke in the lyghte of thy holy goſpel, that oure hartes, beeynge kindled wyth the loue thereof, maye moue our whole bodyes to be ordered after it. And wheras itis thi holi wil ſt ordinaunce that none ſhalbe ydle, but euery one to laboure, to be faythful ſt diligent, and to ſpende hys time vertuouſlye in the eſtate that thou haſte called hym vnto: graunt vs thy grace ſo to be occupyed thys daye and vntil our lyues ende, that with a pure hart, wyth a good conſcience, and wyth an vnfayned fayth, we maye ſerue thee ſt doe good to our neighbours. Direct ꝙ al oure wayes, order thou all oure doinges, bleſſe thou all the woorkes of our handes, that we cōſent to no euill,

and

and that what soeuer we goe about in thought, worde or dede, it maye be all to the honoure and glorye of thy holy name, through Jesus Chryst thy dere sonne, our Lorde and onely sauioure. Amen.

## ¶ An euening prayer.

O Almightie eternall god, most merciful father, who thys daye and all the time of our lyfe, haste graciously defended nourysshed and preserued our soules and bodies, & made suche fatherly prouision for vs poore synners, that of thy louing kyndnesse we haue riche porcyons, not onely in the creatures in heauen and earth, but also in ỹ plentifull redempcion, which thy most deare sonne Jesus Chryst, in sshedding of his precyous bloud, hath purchased for vs: graunte vnto vs, O merciful father, the assistaunce of thy holy

holy sprite: that as our bodyes nowe shall take their naturall reste, euen so oure soules and myndes, at the beholdynge of thy goodnesse towardes vs, maye quiet them selues in thee: and conceiue such heauenlye swetnesse in thy loue, in thy feare, and in the obedience of all thy holy commaundementes, that what so euer we shall from henceforth either thinke, speake or doe, it may be all to the honoure of thy holye name, throughe Jesus thy deare sonne, oure Lorde and only sauiour. Amen.

## Another euenyng prayer.

O Lord god, father euerlasting and ful of pitie, we acknowledge and confesse, that we be not worthi to lift vp our eyes to heauē, much lesse to presente our selues before thy maiestty, wyth confydence that thou wylte heare our prayers and graunt our requestes

if

if we consider our own deseruynges. For our cõscyences doe accuse vs, and we knowe that thou arte an vpryghte iudge, whiche doeste not iustifie the sinners and wycked mẽ, but punisshest the faultes of all suche, as transgresse thy commaundementes. Yet moste mercifull father, since it hath pleased thee to commaunde vs to call on thee in all oure troubles and aduersytyes, promysynge euẽ then to helpe vs, whẽ we feele our selues, as it were, swallowed vp of deathy and desperacion: we vtterly renoũce al worldely confydẽce, and flie to thy soueraigne bountye, as our only stay and refuge, besechinge the not to call to remẽberaunce our manyfold synnes, & wyckednes, wherby we continually prouoke thy wrathe and indignacion against vs, neyther our negligence and wickednes, which haue neyther worthely estemed, nor in our lyues suffycyentlye expressed the sweete comforte of thy holye word and

thy

thy gospel reueled vnto vs: but rather to accept the obedience and death of thy sonne Jesus Chryste, who by offering vp hys bodye in sacrifice once for all, hath made a sufficient recompence for all our synnes. Haue mercy therfore vpon vs O lord, and forgeue vs our offences. Teache vs by thy holy sprite that we may rightly way thē and earnestly repēt for the same. And so much the rather O Lorde, because that the reprobate, and suche as thou hast forsaken, can not prayse thee, nor call vpon thy name: but the repētinge hart, the sorowful mynd, the consciēce oppressed, hungring and thirsting for thy grace, shal euer set forth thy glory. And albeit we be but wormes & dust, yet thou art our creator, and we bee ẏ worke of thy handes: yea thou art our father and we thy children, thou arte our shepeherd and we thy flocke, thou arte oure redemer and we thy people,
whom

whom thou hast bought, thou art our god and we thine inheritaũce. Correct vs not therfore in thine anger O lord, neither accordyng to our desertes punysshe vs, but mercifully chastice vs with a fatherly affection: that all the world may know, that at what tyme soeuer a synner doth repent hym of hys synne from the botome of his hart, ỹ wylte put away his wickednes out of thy remembraunce, as thou hast promised by thy holy prophete. Finally for as muche as it hath pleased thee to make the night for man to rest in, as ỹ haste ordeyned him ỹ day to trauail, graũte O deare father, that we maye so take our bodely rest, that our soules maye continuallye watche for the tyme, that our Lord Jesus Chryst shall appeare for our deliueraunce out of thys mortall lyfe, and in the meane season that we, not ouercome by any temptacios, fansyes, dreames, or illusyons, maye fully

fully set our myndes vpon thee, loue thee, feare the, and rest in the: furthermore that our slepe be not excessyue or ouermuch to ỹ insaciable desiers of our flesh: but onely sufficient to contente our weake nature, that we may be better disposed to lyue in all godly cõuersacion, to the glory of thy holy name, and profet of our brethren. So be it.

## An other godly prayer to be sayd at all tymes.

HOnor and prayse be geuen to thee O Lorde god almighty, moste deare father of heauen, for all thy mercyes and louig kyndnes shewed vnto vs, in ỹ it hath pleased thy gracious goodnes freely and of thyne owne accorde to elect and chose vs to saluacyon beefore the

the beginning of the worlde: and euen lyke continuall thankes be geuen to ȳ for creatynge of vs after thyne owne ymage, for redemynge vs wyth the precyous bloude of thy deare sonne, when we were vtterlye loste, for sanctifying vs wyth thy holy sprite in the reuelacion and knowledge of thi holy worde, for helpynge and succouryng vs in all our nedes and necessities, for sauing vs from all daungers of bodye and soule, for comfortyng vs so fatherly in all our tribulacions and persecucions, for sparing vs so lōg and geuig vs so large a tyme of repentañce: these benefites O moste mercyfull father, lyke as we knowledge to haue receiued them of thy only goodnes, euen so we beeseche thee for thy deare sonne Jesus Chrystes sake to graunte vs alwayes thy holy sprite, wherby we mai continually growe in thankfulnes towardes thee, to bee led into all truth, and comforted in all oure aduersytes,

sites, O Lord strengthen oure fayth, kyndle it more in feruentnes and loue towards thee and our neighbours for thy sake. Suffer vs not derest father, to receiue thi word any more in vaine, but graunt vs alwayes the assistāce of thy grace and holy sprite, that in hart, worde and dede, we may santefye and do worshyp to thy holy name. Helpe to amplifie and encrease thy kingdōe, and what soeuer thou sendest, we may be hartely well content wyth thi good pleasure and wyll: let vs not lacke the thyng, Oh father, without the whiche we can not serue thee, but blesse thou so all the workes of oure handes, that we may haue sufficient, and not to bee chargeable but rather helpefull vnto others: be mercifull (O Lorde) to our offences, and seing our dette is great, which thou hast forgeuen vs in Jesus Chryst, make vs to loue thee and oure neighbours so much the more. Bethou

oure

our father, our captaine and defender, in all temptacyons holde thou vs by thy mercifull hande, that we maye be delyuered from all inconueniences, ſt ende our lyues in the ſantifyinge and honour of thy holy name, thorow Jeſu Chryſt our lord, and onely ſauiour. Amen. Let thy mightie hande and out ſtretched arme O Lorde be ſtyll oure defēce, thy merc[illegible] and louing kyndnes in Jeſu Chryſt thy deare ſonne our ſal uacion, thy true and holye worde oure inſtruccion, thy grace and holy ſpirite our comfort and conſolacion, vnto the ende and in the ende

AMEN.

GO Lorde increaſe our fayth.

# The Lathe chisme.

The Question.

What is your name?

Aunswere.

N. or M.

Question.

Who gaue you thys name?

Aunswere.

My godfathers & godmothers in mi baptisme, wherin I was made a member of Christ, ỹ child of god, & an inheritour of the kyngdome of heauen.

Questyon.

What did your godfathers and godmothers then for you?

Aunswere.

They did promise and vowe three thynges in my name. First, ỹ I should forsake ỹ deuil & al his workes & pompes.

pes, the vanities of the wicked world and all the synful lustes of the flesshe. Secondly, that I should beleue all the Articles of the Christian faythe. And thirdly, that I shoulde kepe gods holye wyll and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art bounde to beleue, and to dooe as they haue promysed for thee?

Aunswere.

Yes verely. And by gods helpe so I wyll. And I hartely thanke oure heauenly father, that he hath called me to thys state of saluacion through Jesus Christ our sauioure. And I pray god to geue me his grace, that I may continue in the same vnto my lyues ende.

Questyon.

Rehearce the Articles of thy belief.

Aunswere.

I Beleue in God, the father almightie, maker of heauen and earth. And in Jesus Christ his only sone our lord. Which was conceaued by the holy gost, borne of ye virgin Mary. Suffered vnder Ponce Pylate, was crucified, dead and buryed, he descended into hell. The thyrde day he rose againe from the dead. He ascended into heauen, and sytteth at ye right hande of god the father almightye. From thence shal he come to iudge the quicke and the dead. I beleue in ye holy gost. The holy catholike Church. The communion of sainctes. The forgeuenes of synnes. The resurrectyon of the body. And the lyfe euerlasting. Amen.

¶ Questyon.

What doest thou chiefely learne in these articles of thy beliefe?

¶ Aunswere.

First I learne to beeleue in god the father,

father, who hath made me and all the world. Secondlye, in God the sonne, who hath redemed me and all mankynde. Thirdly, in god the holy goste, who sanctifieth me and all the electe people of god.

¶ Question.

You sayd that your godfathers and godmothers did promise for you, that ye shold kepe Gods cõmaundemẽts. Tell me how many there be?

¶ Aunswere.

Tenne.

¶ Questyon.

Which be they?

¶ Aunswere.

THe same which god spake in the .xx. Chap. of Exodus, saying: I am the Lord thy God, whych haue broughte thee out of the lande of Egipte, oute of the house of bondage.

Thou shalt haue none other Goddes

but me.

Thou shalt not make to thy selfe any grauen ymage, nor the lykenes of any thyng that is in heauen aboue, or in ẏ earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor worshyp them. For I thy lord thy god am a geleous god, and vi set the synnes of the fathers vpon the children vnto the thirde and fourth ge neracion of them that hate me, and shewe mercye vnto thousandes in thē, that loue me and kepe my commaunde mentes.

Thou shalt not take the name of the lord thy god in vayne: for the Lorde wyll not holde hym gyltlesse that ta keth hys name in vayne.

Remember that thou kepe holy the Sabboth daye. Sixe daies shalt thou laboure and doe all that thou haste to doe: but the seuenth daye is the Sab both of the lorde thy God. In it thou

shalte

## The Cathechisme.

### Question.

What desirest thou of God in thys prayer?

### Aunswere.

I desire my lord god our heauenlye father, who is the geuer of al goodnes to sẽd his grace vnto me and to all peo ple, that we may worshyp hym, serue him, and obeye him, as we oughte to doe. And I pray vnto god, that he wil sende vs all thinges that be nedefull, both for our soules and bodyes. And that he wyll be merciful vnto vs, and forgeue vs our synnes: and that it wil please him to saue and defende vs in all daungers gostly and bodely. And that he wil kepe vs from all sinne and wickednes, and from oure goostly enemye, and frō euerlastinge death. And this I trust he wil doe of his mercy & goodnes, throughe oure Lorde Jesus Chryste. And therfore I saye. Amen.

# A maner of examininge children before thei be admitted to the lords supper.

¶ Questyon.

What is your name?

¶ Aunswere.

N. or M.

¶ Question.

Who gaue you this name?

¶ Aunswere.

My godfathers and godmothers in my baptisme.

¶ Questyon.

What is baptisme?

¶ Aunswere.

Baptisme is an holy sygne or sacra-
ment, ordeyned of Chryste to testifye
the assuraunce of goddes grace for the
forgeuenes

forgeuenes of synnes.

¶ Questyon.

Tell me more playnly, what baptysme doth representand set before oure eyes.

¶ Aunswere.

That we are by the spirite of Chryst new borne, made godes children and clensed from synne, that we bee members, and partes of hys churche, receaued into the communion of sainctes & be dead vnto sinne & buried in Christ, that we should walk herin a new life, and that we shal be rayſed vp agayne, after the buriall of thys body, to an euerlastyng lyfe.

¶ Question.

How commeth thys to passe, & you had nede thus to be borne anewe, and to be made gods children.

¶ Aunswere.

Because I am of my parentes born but the child of Adam, and so by that

naturall

naturall and firſte birth the chylde of gods wrath.

Queſtion.

Was Adam and his offſpryng created the children of Gods wrath?

Aunſwere.

Nay, for he was created to gods own lykenes, a moſte excellent and beloued creature, but throughe diſobedyence vnto gods holy wyll and commaundement, he defaced that ymage and lykenes, and brought vpō himſelfe a moſt corrupt and foolyſhe ſhape, contrarye to the former, and ſo hated of god.

Queſtyon.

Shewe what was the ymage, after the lykenes whereof Adam was created.

Aunſwere.

That was moſt abſolute righteouſnes and perfect holyneſſe, goodneſſe, truth, wiſdom, innocenſy, knowledge and participaciō of the deuine nature.

Queſtion.

Question.

What was the earthly ymage, which man by hys disobedience made vnto hymselfe.

Aunswere.

The earthly ymage is a corrupcion of the godly ymage, namely vnrighteousnes, guyle, fleshly mynd, deepe ignoraunce of godly and heauēlie thigs, wherof growthȳ weaknes of our flesh wherof came this corrupcion, and disorder of lustes & affections, whereof came the pestilente seade and norisshment of sinnes called orygynal sinne, wherewyth oure whole nature is so infected, corrupt & ouerthrowen, ȳ onles the goodnes & mercy of almighti god had helped vs bi ȳ medicine of grace, euen as in body we ar thrust down into the wretchednes of death, so muste it nedes haue ben, ȳ al men of al sorts should haue been throwne, as the children of GODDES wrathe, into the euerlastynge punyshmentes

and

and fier of hell vnquenchable. For all men by their first birth, which is of ỹ flesh, are conceaued in synne, & borne after thys lykenes, and therfore was it nedeful to be borne a new by a spirituall concepcion and byrth, whiche is by the only grace of god, thorowe hys holy sprite by the death and bloud of our Sauioure Chryste: whereby thys earthly ymage is defaced, and ỹ newe ymage restored, and so beyng borne a newe, we are made children of god, as is sayd before, wherof the sacramente of baptisme is a sure seale and confirmacion, and therefore is it also called the sacramēt of new birth or regeneracion.

¶ Question.

What doth god require of you, now ye be borne agayne by his holy sprite, through fayth in the death of his sōne Chryst.

¶ Aunswere.

That

That I beleue in hym onely, that I obey his commaundements, forsaking the deuil and all hys workes, the vanities of the world and all synnefull lustes of the flesshe; that I inuocate & call only on ỹ name of god for al thigs necessary ether for bodi or soule, and ỹ I noury sshe and feede my soule wyth none other foode, but wyth the spiritual meate, which commeth from heauen, that is, our sauiour Jesus chriſte.

¶ Questyon.

Doe you thynke that you are boũde to beleue and to doe all these thinges?

¶ Aunswere.

Yes verelye so farforth as I canne, wherin by gods helpe, without which I can do nothyng, I wyll labour and exercise my selfe diligently, and I hartely thanke our heauenlye father, that he hath called me to thys state of saluacion, throwe Jesus Chryste our sauiour. And I pray god to geue me his

grace, that I may continue in the sam vnto my lynes ende.

Questyon.

Rehearce the Articles of thy belief.

Aunswere.

I Beleue in God, the father almightie, maker of heauen and earth. And in Jesus Christ his only sōne our lord. Which was conceaued by the holy gost, borne of ẏ virgin Mary. Suffered vnder Ponce Pylate, was crucified, dead and buryed, he descended into hell. The thyrde day he rose againe from the dead. He ascended into heauen, and sytteth at ẏ right hande of god the father almightye. From hence shal he come to iudge the quicke and the dead. I beleue in ẏ holy gost. The holy catholike Church. The communion of sainctes. The forgeuenes of synnes. The resurrectyon of the body. And the lyfe euerlasting. Amen.

Questyon.

before communion.

¶ Questyon.

What doest thou chiefely learne in these articles of thy beliefe?

¶ Aunswere.

First I learne to beelene in god the father, who hath made me and all the worlde. Secondlye, in God the sonne, who hath redemed me and all mankynde. Thirdly, in god the holy goste, who sanctifieth me and all thye electe people of god.

¶ Question.

You sayd that your godfathers and godmothers did promise for you, that ye should kepe Gods cõmaundemẽts. Tell me how many there be?

¶ Aunswere.

Tenne.

¶ Questyon.

Which be they?

¶ Aunswere.

The ſame which god ſpake in the.xx.Chap.of Exodus, ſaying: I am the Lord thy God, whych haue brought thee out of the lande of Egipte, oute of the houſe of bondage.

Thou ſhalt haue none other Goddes but me.

Thou ſhalt not make to thy ſelfe any grauen ymage, nor the lykenes of any thyng that is in heauen aboue, or in ẏ earth beneath, nor in the water vnder the earth: thou ſhalt not bowe downe to them, nor worſhyp them. For I thy lord thy god am a ielous god, and viſet the ſynnes of the fathers vpon the children vnto the thirde and fourth generacion of them that hate me, and ſhewe mercye vnto thouſandes in thē, that loue me and kepe my commaundementes.

Thou ſhalt not take the name of the lord thy god in vayne: for the Lorde wyll not holde hym gyltleſſe that taketh

keth hys name in vayne.

Remember that thou kepe holy the Sabboth daye. Sixe daies ſhalt thou laboure and doe all that thou haſte to doe: but the ſeuenth daye is the Sabboth of the lorde thy God. In it thou ſhalt do no maner of worke, thou and thy ſonne and thy daughter, thy man ſeruaunt, and thy mayde ſeruaunt, thi Cattell, and the ſtraunger that is within thy gates: for in. vi. dayes the Lorde made heauen and earth, the ſea, and al that in them is, and reſted the ſeuenth daye. Wherfore the Lorde bleſſed the vii. daye, and hallowed it.

Honour thy father and thy mother, that thy dayes may be long in ỹ land, whiche the Lorde thy God geuethe thee.

Thou ſhalt doe no murther.

Thou ſhalt not commyt adulterye.

Thou ſhalt not ſteale.

Thou ſhalt not beare falſe wytneſſe

agaynſt thy neighbour.

Thou ſhalte not coueyte thy neighbours houſe, ꝑ ſhalt not couet thi neighbours wife, nor his ſeruaunte, nor his mayde, nor his oxe, nor hys Aſſe, nor any thyng that is his.

¶ Queſtyon.

What doeſt thou chiefely learne by theſe commaundementes?

¶ Aunſwere.

I learne.ii. thynges: My duety towardes god, and my duetye towards my neighbour.

¶ Queſtyon.

What is thy duety towardes god?

¶ Aunſwere.

My duty towards god is, to beleue in hym, to feare hym, and to loue hym wyth all my hart, wyth al my mynde, wyth all my ſoule, and wyth all my ſtrengthy. To worſhippe him. To geue him thankes. To put my whole truſte in hym. To call vpon hym. To honour hys holy name, and hys worde, and to

ſerue

ſerue hym truelye all the dayes of my lyfe. Queſtyon.

What is thy duetie towardes thy neyghbour? Aunſwere.

My duetie towardes my neighbour is, to loue hym as my ſelfe. And to do to all men, as I would they ſhould do to me, to loue, honour, and ſuccour my father and mother. To honoure and obeye the kynge and hys miniſters. To ſubmit my ſelfe to all my gouernors, teachers, ſpirituall paſtours and maſters. To order my ſelfe lowly and reuerently to all my betters. To hurte nobodye by worde nor dede, to bee true and iuſt in all my dealynges: to beare no malice nor hatered in my hart. To kepe my handes from pickynge and ſtealynge, and my tounge from euill ſpeaking, lying and ſclaunderyng. To kepe my body in temperaunce, ſobernes, and chaſtitie. Not to coueite nor deſyre other meus goodes. But learne

and labour truely to geat myne owne lyuinge, and to doe my duetye in that state of lyfe, vnto which it shal please god to call me.

Question.

My good childe knowe thys, that thou art not able to doe these thynges of thi selfe, nor to walke in the commaundementes of god, and to serue him, without his special grace, which thou must learne at al times to cal for by diligēte prayer. Let me heare therfore if thou canst say the Lordes prayer.

Aunswere.

OVr father, which art in heauē hallowed bee thy name. Thy kingdome come. Thy wyll be dōe in earth, as it is in heauē. Geue vs this dai our daili bread. And forgeue vs our trespasses, as we forgeue them, that trespasse agaynste vs. And lead vs not into temptacion. But delyuer vs from euil. Amen.

Question

Question.

What desirest thou of God in thy prayer?

Aunswere.

I desire my lord god our heauenlye father, who is the geuer of al goodnes to sēd his grace vnto me and to all people, that we may worshyp hym, serue him, and obeye him, as we oughte to doe. And I pray vnto god, that he wil sende vs all thinges that be nedefull, both for our soules and bodyes. And that he wyll be merciful vnto vs, and forgeue vs our synnes: and that it wil please him to saue and defende vs in all daungers gostly and bodely. And that he wil kepe vs from all sinne and wickednes, and from oure gostly enemye, and frō euerlastinge death. And this I trust he wil doe of his mercy & goodnes, throughe oure Lorde Jesus Chryste. And therfore I saye. Amen.

Question

¶ Questyon.

Thus fare thou hast declared the duti of a newe borne babe in Christe, nowe shewe what is that same spiritual fod or norisshment wherwyth the soule is fed, comforted and strengthned.

¶ Aunswere.

It is ỹ body and bloud of our lord & sauiour Jesus Christ, who is that lyue lye bread whiche came from heauen, wherof whoso fedeth, shal not perisshe, but liue euerlastyngly.

¶ Questyon.

How may we eate of thys fode?

¶ Aunswere.

By faythe: for that is the fode of the soule, whereby we receaue thys verye heauenly meate, both ful of saluacyon and immortalitie, which is dealte among vs by the meanes of the holye goste.

¶ Question.

Is there any meanes to be partaker of

Chrystes

Christs body and bloud, but bi faith?

I Aunswere.

No verely: but Chryst hath ordayned meanes, wherby our fayth may be helped and strengthned to the recepte therof.

Question.

Tel me what meanes that is.

Aunswere.

Firste the preachyng of gods most holye woorde, then the ministracion of Chrystes blessed supper.

Question.

What is the Lordes supper?

Aunswere.

An holye institucyon of Chryste, wherein we celebrate a certayne thãk full rememberaunce of Christes death by breakynge of breade, whyche representeth vnto vs hys bodye betrayed to bee crucyfyed for vs: and by

by deuiding the cuppe of wyne amōg vs al, which signifieth hys bloud plenteously to be ſhed for vs, aſſuryng our ſelues and confirming our fayth, that as by bread and wyne our naturall bodyes are ſuſtayned and nouryſhed, ſo by the body, that is, the bloud & fleſhe of Chryſt, our ſoules are fed through fayth and quickened to the heauenlye and godly lyfe.

¶ Queſtyon.

How come theſe thynges to paſſe?

¶ Aunſwere.

Theſe thinges come to paſſe by a certayne ſecrete meane of lyuely worke of the ſprite, whē we beleue that chriſt once for al gaue vp hys body, & bloud for vs, to make a ſacrifice and moſt pleſaunt offring to his heauenly father. And alſo when we confeſſe and acknowledge hym our only ſauiour, to whom is due all honoure and glory. Amen.

Another

# Another more briefe and shorter forme of the same.

¶ First the minister asketh.

¶ In whom doest thou beleue?

¶ The Childe answereth.

¶ I beleue in god the father and in Jesus Chryst hys sonne, and in the holy gost: and loke to bee saued by none other meanes.

☞ The minister.

☞ The father, the sonne and the holy gost, be they any more then one god?

☞ The childe.

☞ No, although they be distincte in person.

☞ The minister.

☞ What is the effect of thy fayth?

☞ The childe.

That

That god, the father of oure lorde Jesus Christ (and so by hym of vs al) is the beginning and pricipal cause of al thynges, ꝑ which he gouerneth in such sort, ꝑ nothyng can be done wout hys ordinañce and prouidence. Next, that Jesus Christ, his sonne, came down in to thys worlde, and accomplissed all thinges which were necessary for our saluacion. And ascended into heauen, where he sitteth at ꝑ right hande of ꝑ father: that is, that he hath all power in heauen and earth. And shall come a gayne from thence to iudge the hole worlde. Furthermore that the holye goste is verye god, because he is the vertue and power of god, ꝙ imprinteth in our hartes the promyses made vnto vs in Jesus christ. And finally that the church is sanctified, and deliuered frō their synnes, through ꝑ mercyes of god, ꝙ shal after this life rise agayne to lyfe euerlastyng.

The

☞The minister.

☞Must we serue god accordinge as he hath commaunded, or els as mens tradicions teache vs?

☞The childe.

☞We muste serue him as he hath taught vs by hys worde and commaundementes, and not accordynge to the commaundementes of men.

☞The minister.

☞Canst thou kepe gods commaundementes thy selfe?

☞The childe.

☞No verely.

☞The minister.

☞Who then doeth keepe and fulfyll them in thee?

☞The childe.

☞The holy goste.

☞The minister.

☞When God then geueth thee hys holy goste, canste thou perfectlye obserue them?

☞The childe.

☞No not so.

☞The minister.

☞Why? God doth curse and reiecte all suche, as doe not in euery poynt fulfyll hys commaundementes.

☞The chylde.

☞It is true.

☞The minister.

☞By what meanes shalte thou then be saued, and deliuered from the curse of god?

☞The childe.

☞By the death and passion of oure Lord Jesus Chryst.

☞The minister.

☞How so?

☞The childe.

☞For because that, by hys death, he hath restored vs to lyfe, and reconcyled vs to god hys father.

☞The minister.

☞To whom dooeste thou make thy praiers?

prayers.

☞The childe.

☞I praye to god in the name of oure Lozde Jesus Christ our aduocate and mediatour, referring al my prayers to that scope, whych Christ our sauioure hath left vs, as a most suffyciente and absolute rule.

☞The minister.

☞How many sacramentes are there in Chrystes churche?

☞The childe.

☞Two, Baptisme, and the Lordes supper.

☞The minister.

☞What is ment by baptisme?

☞The childe.

☞First it signifieth, that we haue forgeuenes of our synnes by the bloud of Chryste. Secondlye it setteth beefore our eyes our regeneracion or newe spiritual birth.

☞The minister.

☞What ſignifieth the ſupper of the Lorde?

☞The childe.

☞That by the ſpirituall eatinge and drynkynge of the bodye and bloud of oure Lorde Jeſus Chryſt, our ſoules are noryſhed vnto lyfe euerlaſtynge.

☞The miniſter.

☞What doe the bread and wyne repreſente, in the Lordes ſupper?

☞The childe.

☞Thys, that as our bodyes are nouryſhed therewyth: ſo oure ſoules are ſuſtayned, and nouriſhed wyth the vertue of Chryſtes bodye and bloud, not that they are incloſed in the bread and wyne, but we muſte ſeke Chriſte in heauen in the glorye of hys father.

☞The miniſter.

☞By what meanes may we attayne vnto hym there?

The

of childrẽ.

☞The childe.

☞By faythe, whyche Goddes spi-
rite worketh in oure hartes, assurynge
vs of Goddes promyses made to
vs in hys holye gospell.

☞FINIS.☜

## Athanasius

### Quicunque vult.

WHosoeuer wil be saued, before al thinges it is necessarye, that he holde the catholyke fayth.

Which faith except euery one doe kepe holy and vndefyled: without doubt he shal perishe euerlastyngly.

And the Catholike faith is this: that we worshipp one god in Trinitie, and Trinitie in vnitie.

Neyther confounding the persons, nor diuiding the substaunce.

For there is one person of the father, another of the sonne: and another of the holy gost.

But the godhead of the father, of the sonne, and of the holy goste is al one: the glory equal, the maiestie coeternal.

Suche as the father is, suche is the sonne: and suche is the holy gost.

The father vncreate, the sonne vncreate: and the holy gost vncreate.

The father incomprehensible, the sonne incomprehensyble; and the holy goste

goſt incompꝛehenſible.

The father eternall, the ſonne eternall: and the holy goſte eternall.

And yet they are not thꝛee eternals, but one eternall.

And alſo there bee not thꝛee incompꝛehenſybles, noꝛ thꝛee vncreated: but one vncreated, and one incompꝛehenſyble.

So likewiſe the father is almighty, the ſonne almightie: and the holy goſt almightie.

And yet they are not thꝛee almyghtyes: but one almightie.

So the father is God, the ſonne is god: and the holy goſte is god.

And yet they are not thꝛee gods: b[illegible] one god.

So lykewyſe the father is [illegible]uchynge the ſonne loꝛd: and the holy [illegible]re to the fa[illegible]ode.

And yet not thꝛee Loꝛdes [illegible]e God and Loꝛde. man

Foꝛ lyke as we be compe[illegible]

Christian verite: to acknowledge euery person, by hymselfe, to be god and Lord.

So we are forbydden by the Catholyke religion: to say there be thre gods or three lordes.

The father is made of none: neyther created nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy gost is of the father and of the sonne: neyther made, nor created, nor begotten, but proceding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy gost, not three holy gostes.

And in thys Trinitie, none is afore or other: none is greater, nor lesse er.

whole three persons be coe ether and coequal.

in all thynges, as is afore nitie in Trinitie, and ỹ Tri-

nitie

nitie in vnitie, is to be worshipped.

He therfore, that wilbe saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to euer lasting saluacion: that he also beleue rightly in the incarnacion of our lorde Jesu Chryste.

For the ryghte fayth is, that we beleue and confesse: that oure Lorde Jesus Chryste, the sonne of god, is god and man.

God of the substaunce of the father, begotten beefore ỹ worlde: and man of the substaunce of hys mother, borne in the worlde.

Perfecte God, and perfecte man: of a reasonable soule and humayn flesshe subsisting.

Equall to the father as touchynge hys godhead: and inferioure to the father, touchynge hys manhode.

Who althoughe he bee God and

man: yet he is not two, but one christ.

One, not by conuersion of the godhead into flesshe: but by takynge of the manhode into god.

One altogether, not by confusyon of substaunce: but by vnitie of person.

For as the reasonable soule and flesh is one mã: so god and man is one Chryst.

Who suffered for oure saluacyon: descended into hell, rose agayne the thyrde day from the dead.

He ascended into heauen, he sytteth on the right hande of the father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose commynge all men shall ryse agayne wyth their bodyes: and shall geue accoumpte for theyr owne workes.

And they that haue done good, shal goe into life euerlastynge: and they that haue done euyll, into euerlasting fyre.

fyre.

Thys is the Catholike fayth: which except a man beleue faythfully, he can not be saued.

Glorye bee to the father, and to the sonne, and to the holy goste.

As it was in the beginning, is now, and euer shalbe: worlde without ende Amen.

O Lord my god, ꝑ doest wel knowe
My sorow, greafe & care:
The sighes profounde, whiche frō
Ful oftē reached are. (my harte,

Oh heale me lord, for I waxe faynt,
My hart doth melt away:
If thou O Lorde take not my part,
my strength shal sone decaye.

For why the cruell enemy,
Doth fearcely me assaile:
Whose deadli dartes cause me, a las,
My wery lyfe to wayle.

Complayning thus mo st wofully,
Within my careful hart:
Oh that ꝑ wolde st haue some respect
Vnto my greafe and smarte.

Alas, why haste ꝑ layed thy hande,
So heauy on my necke,
That whyle my foe reuileth me,
I may not geue one checke.

But

But as the mā in chaines fast bound,
Hym selfe may not release:
So am I forced strōg bonds to bide,
Tyle binding thou doe cease.

For wyth thy heauy wrath, O lord,
My hart is sore oppreſt:
My soule is fylled ful of greafe,
My fleſſhe refuſeth reſt.

Wherfore, O Lord, graunt thys to me,
Grace in thy ſight to find:
And ſo thy handmaid be not wroth,
Though I doe ſpeake my mynd.

What was it? yron, bras or ſteele,
Wherof thou haſt me made?
Or rather was it not of fleſſhe,
Whoſe ſtrength doth ſoneſt fade?

Oh then why is thy wrath ſo hotte,
As though it would me ryue:
Remember lord I am but duſt,
Wyth whom thou doeſt ſo ſtryue.

If

If in thy wrath thou cast me down,
That I should ryse nomore:
Yet in my bloud is nothyng got,
Spare me, O lord, therfore.

What though my sinnes & wickednes
Haue purchased thyne yre,
Wylt thou therfore delaye thy helpe,
When I doe the desire?

Oh nay my lord, that may not be,
That thou shouldest hide thi face.
That whē poore wretches cal to the,
Thou shouldest withdraw thy grace.

Lord bow thine eare & heare my cri,
My synnes if thou forgeue:
I shal stil praise thy holy name,
So long as I shall lyue.

But if ỹ shouldest search narrowly,
Wherin I doe amisse:
Thy iudgemente might I not abide,
So strayght thy iustice is.

For

For if thy breath do make to quake,
The earth, standyng so suer:
Then how much lesse mai selly flesh
Thy heauye wrath endure.

Wherfore to mercy I appelle,
In Jesus Christ thy sonne:
Who wyth hys grace assisting me,
The victory is wonne.

Whych to obtayne is my requeste,
So longe as I here lyue:
And after death to rest wyth thee,
Thys only thou mayst geue.

FINIS.